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**THE SUNDAY SCHOOL
UNDER SCIENTIFIC
MANAGEMENT**

TO
A. B. H. D.

THE SUNDAY SCHOOL

UNDER
SCIENTIFIC MANAGEMENT

copy
BY ERNEST J. DENNEN

With Introduction by
WILLIAM E. GARDNER
General Secretary of the General Board
of Religious Education

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INTRODUCTORY NOTE

In the emphasis upon the science and art of education, the Sunday school is receiving an ever increasing attention. Throughout the Church, capable and earnest leaders are making intensive studies, and within the next few years we shall see a literature on Religious Education that will be the outgrowth of new points of view, and new methods.

"The Sunday School under Scientific Management," by Mr. Dennen, marks a new day in the consideration of the administration of the Church School. The material is the outgrowth of the administrative experience of Mr. Dennen, who has demonstrated in his own Sunday School the principles which are set forth in the book.

No rector, superintendent, or Sunday School leader can read this book without gaining a new idea of the dignity and reach of the Sunday school task.

William E. Gardner.

General Secretary of the General Board of Religious Education.

PREFACE

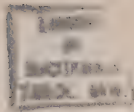
The material contained in these pages was dictated by the author, typewritten, and then delivered as a course of six lectures: first, to a class at the Cambridge School for Church Workers in July, 1912; then, in amplified form, to a class at the Massachusetts Diocesan Training School for Sunday School Teachers.

The author does not deal here with theories, but with actual facts, as they have been worked out in experience. If there is any value in what he has written, it lies in what the facts as stated reveal.

St. Stephen's Rectory,

E. J. D.

Lynn, Massachusetts, April 1, 1914.



CHAPTER I

Purpose

I. INTRODUCTORY

In order to discuss intelligently and to the point the scientific management of the Sunday School, it is necessary to set clearly before our minds what the purpose of the Sunday School is, since there is room for a wide divergence of opinion on this subject. The first chapter, therefore, will have to do with the task of setting forth at some length what the purpose of the Sunday School is.

It is not unfair to say that there are two kinds of Sunday Schools which have place in the educational activity of parochial life. And all the Sunday Schools of the Church may be grouped into these two classes, for all Sunday Schools aim to do either one or the other of the tasks attributed respectively to the two kinds, which are: first, The School of Influence; second, The School of Information.

Two Kinds of Sunday Schools

II. THE SCHOOL OF INFLUENCE

The idea underlying this school is, as the name suggests, to influence the pupils by bringing to bear

upon them the personal influence of a teacher in whose hands is the Bible, and in whose heart is the love of God. It has been said, over and over again, that these two requirements are the all-essential for good work. The method pre-supposes a situation with the good teacher on one side, and the receptive pupil on the other. The relative positions of these two suggest a large, lighted torch in the hands of a bearer, with other, smaller torches grouped about the larger one, to catch its flame and light.

The foundation of such a school is built on personal regard, and such relations as may be created to

The Foundation bring teacher and pupils together. These are of two classes: relations outside of the school, and relations inside of the school. Outside of the school the teacher aims at acquaintance with the pupil in a natural way, and seeks opportunity to cultivate companionship by such means as sports, parties, picnics, walks, and so on. In other words, the teacher assumes that the influence must touch, not only the life of the child in the Sunday School, but the life of the child outside, in order that the influence in the Sunday School may be the more telling.

Inside of the school, the teacher, apart from the power of her personality, exercises ingenuity to command attention, and appeals to the sense of chivalry

or admiration in boys or girls, to open the way for her power to enter in and find lodgment in the pupil's mind. The all-important factor is, naturally, the love for boys and girls that such a teacher may possess, along with a transparent sincerity and earnestness in communicating to them, through her own personality, a love for God.

Admirable as this sort of work is, it, nevertheless, swings clear of all vital connection with the school,

**No Connection
with the School**

as such. The teacher is engaged in a missionary enterprise, her field is her own class,

and she is the sole missionary. She is a law unto herself, and the aim is the particular interest which animates her work. She has no conception of the principle of unity. Her method of instruction is of her own devising, and quite independent of any order observed in the school as a whole. She remains with her class year after year, taking the members as young boys or girls, and staying with them until they are too big, as they suppose, to continue longer in Sunday School. Not being committed to an orderly course of study, she takes up what she chooses, and what in her judgment seems best. The probability is that she will cover a very wide field in the course of her teaching. Some of it may be done well—some of it may be done very badly.

We have in such an arrangement a striking ex-

ample of waste; for the graded public school system has elaborated, for all educational purposes, a scheme that cannot be set at naught without loss. In this scheme we find organization and unity. We find rank. We find progression. We find development in material used for subject matter, and we find adaptation of matter to the pupil. The public school hangs together. It is a unit. The school of influence has no unity. It ignores completely the principle of solidarity. The school has no plans that relate themselves to other plans. Its instruction is unrelated to other classes. Taken as a whole, the classes form a conglomerate mass, each one no doubt doing service of more or less value, but all lacking the strength that unity and regard for common educational principles would bestow.

**Principles of
Education
Disregarded**

III. THE SCHOOL OF INFORMATION

Obviously, the idea underlying the plan of such a school is to impart information in a systematic, orderly, and progressive manner.

Such a school is alert to catch the suggestion that comes from modern methods, and modern means. It has before it all the time the ideal of giving information, not only to the class, but to the school as a whole, the classes being regarded as units related one to the other, and the

**Educational Method
Emphasized**

courses being so adjusted as to make the instruction of the lower grades preparatory for the fuller knowledge of the higher grades. The School of Information looks with admiration upon the public school, and, wherever possible, makes such adaptation from the public school as will facilitate the work of instruction, and direct the work of instruction, and make effective the work of instruction. Even such a matter as the arrangement of the year into terms and vacations is regarded with favor, and in many cases serves as a standard for the arrangement of the year's activity.

Influence, as a creative force in the lives of pupils, is not set at naught. It is used, but only as one of many factors contributing to the development of the pupil's mind and spirit. The School of Information includes influence, even builds upon it, with the result that the character of the structure becomes more enduring, and more capable of standing the storms that have to be met in later life by each individual alone.

IV. THE PURPOSE OF THE SCHOOL IS TO TRAIN

Impression, if it be right, is good so far as it goes, but impression must be deepened and fixed if it is to remain, and if it is to contribute to strength and development. Influence may give the initial impulse to impression; training in knowledge rounds it out, and establishes it as a working force. So it is clear that our aim must be to impart knowl-

edge, to verify and make serviceable all that impression, through influence, has to bestow: knowledge of the Bible, first of all, as the great Source Book of life's values; knowledge of the Church, as the institution by which the forces of good become organized and operative under the leadership of the Holy Spirit, the Sacraments, and the Ministry; knowledge of worship, as the explanation of man's endeavor to come into close and orderly communion with the Source of all good; knowledge of the history of the Church, as the record of the way that God has used the Sacraments and the Ministry to bestow strength upon His people, and give them guidance; knowledge of Missions, as the story of great men committed to great tasks in the service of Christ. These subjects simplified, amplified, arranged, graded, adjusted one to the other in some sort of logical order, constitute the educational material with which the School of Information has to do—the conviction being always that information of this sort carries with it a certain inherent power to seize, to shape, and to direct the forces that make for the up-building of character. If influence has within it a power to train, information, joined with influence, has a greater power to train the life of the growing boy or girl.

V. THE SCHOOL OF INFORMATION IMPLIES A PLAN

Such a plan cannot very well come as the result of mere deliberation, even though analysis and syn-

thesis be rigidly applied for the purpose of building up an educational system that will work. Manifestly, one has to start with a plan which will be, as a matter of necessity, experimental, and possibly elementary; but, as time goes on and the light of experience falls upon the method adopted, it is seen how the plan can be improved, enlarged, and made adaptable to changing situations or particular needs.

Beginning with a simple organization, with the idea of imparting information underlying it and abiding with it, it is possible by care and attention, and by the use of knowledge gained

**A Plan
Worked Out**

through experience, to shape a school into a very effective, organized, working educational unit. And that, I take it, should be the underlying purpose in the minds of all who are attempting seriously to plan for the religious training of the young. It is impossible to get the plan ready-made. It is impossible to find any royal road that leads to it. It must be worked out, so that all the elements peculiar to the situation in which one works may be recognized and given due consideration. Year after year changes will of necessity be made, because the advance of any growing institution lays new requirements upon that institution. And one's plan, therefore, for the school that aims to give information, will make room for an unceasing process of adaptation of means to ends.

VI. THE PLAN MUST RECOGNIZE THE PRINCIPLE OF PROGRESSION

This is only saying that an organization that has life progresses. Standards and methods and means of one decade will be very greatly improved upon by the standards and ways and means of another decade, provided always that the supervising head keeps in touch with the spirit of the time, and, more particularly, with the spirit of educational movements as expressed in religious work.

This principle of progression may be spoken of as the dynamic of Sunday School education; for it is

The Dynamic of Sunday School Education

the force which brings to the service of a great cause the last and most telling word spoken on the subject of how the interests of that great cause can best be served. In the school, progression expresses itself by the ordinary grade formation of the school, and by the promotion of pupils from one grade to the next, as the years close. Herein lies the visible recognition of that inner principle which animates and directs the institution as a whole. And while, from one point of view, this principle of progress may be little more than indicated by the scheme of promotion, it is, nevertheless, there, and is more fully testified to by growth in knowledge which the pupil makes as he is moved forward from grade to grade.

Not only is the principle of progress a determin-

ing factor in the life of a school as a whole; it is, also, a determining factor in the life of the pupil. Put before a boy or girl the chance of moving on because the right to move on has been earned, and because the earning of that right means the enlarging of one's knowledge, and there is an incentive to regularity of attendance, since every recitation counts in the final result. There is an incentive, also, to work, because the work done receives the reward of a certain value assigned to it, which establishes the pupil's right to progress in the school. Manifestly, the pupil does not think it out in this way, but, nevertheless, that is what is happening all the time, with the result that, when the principle of progress is operative, a school shakes down into a most substantial and wholesome sense of its importance and dignity.

VII. THE PURPOSE IS TO HAVE A REAL SCHOOL

And this real school will make use of every agent within reach that will minister to the building up of knowledge, that will, in turn, serve as a power, that will make for disciplined character.

There are four notes that must be struck, if our School of Information is to have the right ring.

Teachers Trained to Teach

Teachers are not primarily in the school for the purpose of influencing a small group of boys and girls by personal power, and by sweetness

of Christian character, and by the appealing power of moral lessons that may be drawn. The teacher is in the school to teach, by every means at her command. If her personality is charming, well and good. If her fund of knowledge is extensive, so much the better. If her ability to enforce discipline is unusual, better yet. If she can reach the boys and girls of the class, outside as well as in, still better; but ahead of all, and back of all, she must be a trained teacher—that is the first requirement. She ought to know, from a psychological point of view, the mind with which she deals, and she ought to know, from a pedagogical point of view, the method by which the knowledge she has can be best imparted to the particular kind of mind with which she has to deal. We are talking about the School of Information as the school we propose to build up, and in this School of Information we must have the teacher who is wise and informed.

Just as the public schools found it necessary, in order to get the best results in the task of imparting

School Room Adapted to Teaching	knowledge, to have school houses and rooms especially arranged, so it becomes necessary
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for the Sunday Schools, if they would derive the best results from their work, to have rooms, or, better still, buildings, that are adapted for the particular purpose they are to serve. The day is past when a group of boys or girls can meet together in one single

room, ungraded and ungoverned, for instruction that can be given with anything like satisfaction on the part of the teacher, or with benefit on the part of the pupil. The note for a better school room strikes the second note in the need of a real school.

With a teacher to teach, and with a place in which to teach, it only remains to bring together the pupils

Pupils at Work to be taught, and, by every means at our command, to instill into the minds of boys and girls the idea that they come to learn. Such wise and repressive measures must be brought to bear upon their spirit of fun and disorder as will quell, in course of time, every impulse that is hostile to the fundamental purpose which the school is endeavoring to fulfil. Over and over again it must be said, "You are here to learn, and it is our purpose by every means at our command to see that you learn." And this purpose, adopted on the part of the pupil, strikes the third note in the need of a real school.

Finally, our purpose will be fulfilled if we are able to present a course of study so constructed, and so

Course of Study adapted, as to interest and hold the pupils who are to follow it.

This means subjects treated with reference to the age of the pupils. It means matter attractively printed and presented, and well illustrated. It means care and study in selecting material to be used. And when this care is exerted, with the result that the

courses for the various years come with some power to appeal, we are able to strike a fourth note in the need of a real school.

VIII. THE REAL SCHOOL THE SUBJECT OF TREATMENT

It will be seen, from what has now been said, that it is not our purpose to deal with the School of Influence merely, but to deal with the School of Information, making use of influence wherever possible, yet not depending upon it for results. We are after knowledge, and we are to have in mind, in what follows, the employment of such means and methods as will further the efficiency of the real school. Such a school stands out squarely and firmly for the imparting of information, which itself is endowed with power to help and train the inner life of the pupil, and to result in a disciplined character, made operative in the life of Christian men and women.

CHAPTER II

Preparation

I. A THREEFOLD REQUIREMENT

Every Sunday School, that takes itself seriously, finds resting upon it a three-fold requirement. It must have a place to meet, and this leads to the subject of preparing a place in which the sessions are to be held.

It must have work to do, and this introduces the subject of assembling the working forces.

It must have a scheme to follow, and this introduces the subject of outlining schedules.

II. PREPARING A PLACE

The day is rapidly passing by that tolerates, for Sunday School purposes, a room or building that is of no use for anything else. Schools are rapidly tending in the direction of claiming for their purposes the best that can be had, and away from the time-honored custom of taking passively, and without protest, whatever happens to be available. If the work which the Sunday School is attempting to do is worth anything educationally and morally, it ought to receive as accessory to the accomplishment of its task,

housing conditions such as are suited to the work of imparting instruction to a large number of more or less restless boys and girls.

It goes without saying, however, that for some time to come parishes will be forced to use what is

**Using What
You Have**

available in the basement of the Church, in rooms adjoining the Church, or in the Parish House.

The custom has so long obtained of submitting meekly to the tyranny of conditions as they are, that considerable time must elapse before any movement can get under way that will make for the improvement of conditions in the housing of the school. Still, even though we are forced to make this concession, it is well to have in mind the ideal that is before us, and assert it as often as we can, in order that the impulse toward better things may gather strength as it moves on down the line of Sunday School progress.

However, even though we are obliged largely to put up with conditions as they are, it is, nevertheless,

Making Adaptations

possible to introduce even now changes that will make for convenience and efficiency. Possibly the large basement or hall connected with the Church or Parish House may be so arranged that parts of either one, or both, can be used for different departments of the school, and surely we do not need to have a new building in order to find room for fixtures that are quite essential to good work. The Primary Department

needs a piano, likewise the Kindergarten. Tables are necessary for all classes, also chairs and blackboards. These can be added without any very extensive alterations in the room or rooms that are already at the disposal of the school, and thus the efficiency of the school building will be materially increased.

If it is possible to make further divisions in the room at the disposal of the Sunday School, these can be accomplished by the use of

**Method of
Making Adaptations** screens, made for the particular purpose that they are to serve.

They need not be expensive, for they are simple in construction, and the material needed can be bought at a comparatively low price. It is not necessary to give details on this point, because screens used to divide a room into compartments would vary in accordance with the space possibilities. But perhaps the most satisfactory method of partitioning a large room, in such a manner as to yield practically a large number of class rooms, is by the use of curtains strung on wires. These curtains may be so placed that the plan, when complete, is not unlike that of a sleeping car in arrangement. Longitudinal and transverse wires are firmly and tightly strung, by men whose business it is to do such work (telephone and telegraph men), and from the wires curtains are hung in such a manner as to allow of their being drawn backward and forward, or even to allow of their being removed altogether, if it is necessary to

clear the room to make the entire space available temporarily for some other purpose. This arrangement does not interfere with ventilation, and it does not interfere with lighting, especially if the compartments are so arranged as to include, in each one, part at least of a window, and part, also, of a chandelier, either electric or gas, for dark days.

Another method, more expensive, and in some ways more satisfactory, is that of using sliding partitions that work, not up and down, but sidewise. The great objection to this plan is that these partitions are likely to get out of order easily; and they are, furthermore, very noisy in operation. But every Sunday School room can be greatly improved upon by the exercise of a little ingenuity, and by some little outlay, perhaps \$100 more or less, so that as a result the educational work of the school will be greatly furthered.

But the ideal is a Sunday School built to order—a combination Parish House and Sunday School

Building de novo building: a Parish House so built that it can serve the purpose of the various organizations in the parish on weekdays, and on Sundays the various departments and classes of the school.

A plan, known as the "Akron" plan, marks the first decided step in the construction of buildings especially planned for Sunday School purposes. This sort of building provides for an auditorium, round and opening into which, a large number of class

rooms are arranged, the seats in the auditorium proper being capable of such arrangement that groups of pupils with their teachers can easily be set apart. While this plan is an improvement, it does not go far enough. If any department of the school needs class rooms, manifestly all departments need class rooms. Some may be smaller than others, since in the primary department group-teaching in one large room is ample for a large number of pupils; but in the upper grades, all through the Junior and Senior, or—to use day-school terminology—all through the Grammar and High School Departments, there is manifest need for individual rooms. The larger they are, and the more pupils they accommodate, the easier it becomes to reduce the teaching staff to a smaller number of specially qualified and trained teachers, capable of handling a large number of pupils well. The smaller the rooms, the more necessary it becomes to increase the corps of teachers, and to accept on the staff, as teachers, persons who can handle only a small group of pupils. In the new building there ought to be an auditorium which can also be the Parish hall, where graduations and entertainments, which are the natural outgrowth of school activity, can be held. It is possible to use such a hall to very good advantage, also, for weekly recitations. The Primary Department could use a Parish hall very well on Sunday, while on weekdays it would

naturally be used for various purposes incident to the work of the organized activity of the parish. No one has as yet, however, designed a model Sunday School building, though progress in this direction has been very marked within the last ten years, and illustrations of what has been done are brought together in the Rev. William Walter Smith's new book, "The Sunday School of To-day," page 33 *et seq.*

The housing problem is an important problem. It stands at the very threshold of the work of religious education, and must in the future receive more attention than in the past, if Sunday School work is to improve as it ought.

III. ASSEMBLING THE WORKING UNITS

Other things being equal, it is better for a school to develop its need for improved housing conditions, than for emphasis to be placed upon good housing conditions as prerequisites for a good school. Any institution that has within it the principle of unfolding life, will naturally modify its environment. The progressive school will naturally tend towards the creation of a good school building. But the school building, as such, is only one of the working units.

For the purpose of furthering the work of what is, in these lectures, assumed, namely, the work of the graded school, preparation must deal with graded matter and graded classes. The old

**Graded School
Assumed**

order of an ungraded mass is rapidly yielding to a plan generally admitted to be the only adequate plan—that of instruction based upon a well-ordered curriculum.

In many cases the question arises as to how this change can be brought about. Teachers and officers are wedded to old methods. **Changing from the Old to the New** They have followed them for a good many years; they were good enough for them, they ought to be good enough for their children. It comes about that the obstacle of conservatism is to be overcome, if the change is to be successfully launched.

The man who makes the change, be he Rector or Superintendent, must be able to inspire his teachers and officers with confidence.

Steps Necessary He must be able to make them feel that he knows exactly what he wants them to do, and that his task cannot be accomplished without the full and hearty coöperation of his co-laborers. He will take pains to explain minutely the nature of the proposed changes, and how they will minister to the improvement and ultimate welfare of the school. He will appeal to the workers' loyalty, and show them that only by rising in a body to the new vision can the new adjustment be made. And when the time comes for data to be gathered, necessary for the re-arrangement of pupils into departments and

grades, he will have a blank form printed, providing spaces for information on the following subjects:

Full name of pupil.

Date of birth,—day, month, and year.

Grade in day school.

Residence.

Names of parents.

To all the teachers these blanks will be supplied, and they will be asked to fill in the information called for. Then he will announce to the entire school, that, beginning the following autumn, the school will start on a graded basis; that the teachers and officers have gladly given their consent. He will express the hope that the pupils will be equally happy over this new arrangement, which will place in small classes boys and girls whose grades will be those in which the day school places them. Thus he will create enthusiasm for the new plan. But, even so, there will be some to object, and these must be dealt with, and appealed to individually, until they can see the wisdom of accepting with others the new order that is to be instituted.

Then, during the summer, the superintendent will be busy, arranging his teachers and his classes, and assigning teachers for the new work that is to be undertaken in the autumn.

This plan may be met with violent disapproval on the part of some of the old and faithful teachers.

Teachers

They can see in it no good, and, rather than submit to the tyranny of it, they will give up altogether and retire. It is necessary, therefore, to enlist recruits from among the younger members of the parish, and, if possible, to draw upon the corps of day school teachers that is to be found in almost every parish, for helpers to start with. Men are needed and women are needed, who, seeing an opportunity for service, and admitting frankly their responsibility, will take pains to prepare themselves for the work which they have by personal interview been called upon to undertake. The one thing that ought to be avoided, in recruiting new teachers, is the plan of making a general appeal from the pulpit or chancel.

Officers

Most schools, even those that are amply provided with teachers, are likely to be weak on the executive side. Officers are either too few in number, or else they are too poorly equipped, to do their work well. Pains, therefore, must be taken to select for treasurer a man who keeps his accounts, and who has them audited, who is scrupulous in the discharge of every duty connected with his office, who pays his bills on time, and sends in annually a report of receipts and expenditures. He must be a man who is willing to take time to care for the method of giving by means of duplex envelopes, especially printed for the use of the school. It may not be necessary for him to do all the work; in this case, he will be responsible for an assistant,

who will weekly count the money and credit each pupil with the amount received each week, in a book specially prepared for that particular task.

There will be an enrolment secretary who looks after new pupils. He has a desk and chair, where he can write and take quickly the information asked of all. Such information consists of the pupil's name, the parents' names, date of birth, and so on. The cards are preserved—kept on file. The enrolment officer should see that this work is done.

A custodian of material is a most useful officer. It is his part to see that the maps are in place every Sunday, and that the box containing the teacher's tools is ready for use when the session begins, and that everything which is used in the school is kept in sufficient stock to supply any particular need that may suddenly arise. If the school has a library, a good librarian is necessary.

But of all the officers who are important, the one who takes care of the records, and keeps the clerical end of the school's work up to date, is the most important. The volume of this work naturally varies with the size of the school. In a large school, it will take, on an average, two days a week for such a person to keep the clerical part of the school work in proper running order. This officer may be a volunteer officer, or she may be paid. In either case, she must be one who is wise and tireless in taking pains.

IV. PREPARING THE SCHEDULE

We have now spoken of our housing conditions, of our graded curriculum, of our teachers, and of our officers as working units in the school that seeks to impart information. We now come to the subject of schedule.

The superintendent must have clearly in mind the fact that he is at the head of his Sunday School,

Running Order and responsible, not only therefor, but also for the course of study which the school is to follow, and the particular work that it is striving to do in the respective grades and classes. He ought to have in his office a schedule, which outlines for every term the work of every class. These outlines ought to be placed in the hands of every teacher at the beginning of every term, so that she may know exactly what her lessons are to be, what her text book is, and what her reference books are. He plans out the order for the term. He plans out the order for the year, likewise. He makes provision for examination, for the close of one term, for the beginning of another, for the sending out of report cards, and everything that is incident to the running of a well-adjusted organization. He sees that the school's work is brought to a proper conclusion at the end of the year, with honors awarded for scholarship and attendance, with promotion cards properly made out and signed, with Com-

mencement exercises arranged with care, and executed with a certain degree of impressiveness. At Christmas he provides for an elaborate celebration, that touches the religious and the social and the missionary interests. And at the end of the year he closes the season with a picnic. This is all more or less a matter of schedule. Being methodical, he allows nothing to happen by chance. The progress of the work of the year is a natural unfolding of a well-conceived plan, and, knowing his plan, he knows at every moment exactly where the school stands. The school, in other words, is in his grasp.

V. NAMING THE SCHOOL

In the work of preparation for a profitable career as a school, the superintendent will give some thought to the name by which the school is to be called.

If he is careless, he will allow the school to be called, as it often is called, by a false name. It may be spoken of as the Sabbath School, and that word may be actually used in printed references to it. Or, he may allow the use of that more or less colorless expression—Sunday School—which has associated with it impressions that are far too often repellent, rather than attractive. If he is wise, he will break away from the old terminology, and call the school by a name that it deserves. It is a school, it is a school connected with the Church, and maintained by the Church. He will call it the "Church School."

VI. EVERYTHING IN READINESS

And in the autumn, when the Church School begins its career as a graded Church School, all points pertaining thereto will have been so carefully thought out, and all parts so carefully meshed in, that efficiency will be sure to result.

The opening day will be successful. Teachers will be provided for every class, with the work clearly outlined before them, so that the pupils will know from the very start how the school is headed, what it is going to do, and how it is going to do it.

Teachers for Each Class

The officers will be at their posts. Their work will have been carefully explained to them beforehand, and they will take it up as men possessing full knowledge of what they are to do, and keen to meet their tasks.

Officers

All material necessary for the actual work of teachers and pupils will be ready for distribution.

Material on Hand

Different books for different grades, and for classes in the grades, will be apportioned. Envelopes for the year's offering will be ready for distribution. And the pupils will return home, as they return home from their day school, in possession of what is needed to help them in their work.

It is a great thing to make a good start, and to make a good impression at the start, and this can

A Good Start

be done only by being prepared when the start is made.

CHAPTER III

Equipment

I. EQUIPMENT IN GENERAL

It is just as reasonable to suppose that a carpenter can build a house without tools, as it is to suppose that a Church School can do its best work without equipment. This word stands for such accessories as are needful in organizing, maintaining, and developing the work, and the routine of the Church School.

It may be said, possibly, that sometimes altogether too much emphasis is placed on this side of the work. It is pointed out, not infrequently, that excellent work can be done with very inferior or very few tools, and that frequently the best workmen are those equipped with limited appliances for use in the doing of their work. Undoubtedly, there is a truth here, but that truth has had ample and prolonged application in Church School work, with the result that the assumption underlying it all has not been strikingly demonstrated as true. The fact is, that schools generally have attempted to do their work with altogether too little attention paid to

**Too Little
Equipment**

the means which come in as auxiliaries to the accomplishing of the purpose of the school.

The time has come, therefore, when we may even run into danger of going to the other extreme, and

**Too Much
Equipment**

of putting in our schools too much equipment. This, however, is a danger that exists in

theory rather than in fact, since the limited treasures of most Church Schools lay wholesome restrictions upon any very great extravagance in the equipment deemed necessary for efficient school work. Nevertheless, the feeling ought to be strong that the time has come when the school must have more tools, if its work is to commend itself increasingly to the minds of thoughtful parents.

II. SCHOOL EQUIPMENT

In order to arrive at some definiteness in the discussion of this question of equipment, it will be well to take up in order the requisites that naturally associate themselves with the various departments, such as the equipment of the school, officers' equipment, teachers' equipment, and so forth. We are to consider now what is necessary for the school, as such.

We are introduced here to the larger and more general appliances that are felt to be necessary, in

Fixtures

order to equip a school building used, in part, for religious in-

struction, and religious meetings of various kinds. An organ, preferably a pipe organ, should be at the

disposal of the school, and in addition, pianos, one for each department, if possible. The Kindergarten should have a piano, and the Primary Department should have a piano; for their opening and closing services are usually conducted independently of the main part of the school. Very likely it would not come amiss if the Junior or Grammar Department were to have a piano, also. Stereopticons, or reflectoscopes, have come in within recent years as very desirable acquisitions to the School as a whole; for these instruments can be used for review purposes, for lectures on Old Testament and New Testament subjects, and for Mission study. At little expense, an arc light connection can be installed, so that at a moment's notice the lantern is ready for use. The large curtain upon which the pictures are reflected is so arranged as to be placed in position in a few moments' time. Then the outfit is ready for use. This is a part of the permanent property of the School, and serves repeatedly a very useful purpose.

The old fashioned way of calling the school to order by means of a desk bell is now superseded by a system of bells, operated by the superintendent at some central point in the building. If there are several departments, and a room for each department, and if there are corridors in which pupils are likely to congregate before the session, it is necessary to have a bell wherever it becomes desirable to arrest the attention of the pupils. The number of bells, and the arrangement, will be determined by the

physical conditions present in any Church School plant; but the bell is important, especially if the entire school knows that it is operated only by the superintendent, and that it is his way of reminding the entire school that he is there, though not seen, and that he is there on time, and that he is asking the school to come at once to order for the serious business of the day. The effect is wholesome and immediate.

Perhaps a word ought to be spoken on the subject of pictures, the use of which is one way, as Dr. Smith expresses it, of "making the walls talk." Pictures in great variety, of all prices and different degrees of merit, can be obtained nowadays from almost any art store, which, if artistically arranged on the walls of the school room, contribute much to the religious atmosphere of the plant.

No doubt much more can be said on the subject of fixtures for the school in general; but, on this

Supply Closet

point, it is wise to leave much to the initiative and ability of those who are intrusted with the responsibility of providing larger and more general pieces of equipment. In speaking of the supply closet, we come to details that ought to be given persistent attention; for the supply closet occupies an important place in the economy of the school. The exercise of a little foresight, and the expenditure of a little money, will place in such a closet at the beginning of the year, blank books, sufficient in quantity to meet the year's

needs. They may be flexible, or they may be books with rigid covers—whatever is best suited to the purpose of the school. Then this closet will also contain examination paper, enough for the year's use; chalk by the box; pencils by the gross; and, what is a very important adjunct, a pencil sharpener, the best one that can be bought. It is expensive at the start, but cheapest in the long run. Points are always breaking, and the pencils, therefore, need repeated and frequent attention.

Stereoscopes are recommended for use in the study of the Bible, and ought to be at the disposal of such classes as are working on the Old or the New Testament. They properly belong in the supply closet. For manual work, paste or gummed paper is a requisite, and should be on hand.

For use at examination time, and on other occasions when written work is done, binder's board, purchased at some wholesale paper house, cut into sizes convenient for use,—say 15 by 10 inches—will be found indispensable, and must be provided in sufficient quantity to supply each pupil with a lap board.

The supply closet will contain, also, books in quantity, books for pupils and books for teachers, books for all grades and all departments; and the supply will always be sufficient to meet any demand.

Here we should look also for the offering envelopes: the Duplex, if the school is taking advantage of the most improved methods of inculcating the habit of wise giving.

Here may be found, also, other material needed in different schools.

It ought to be said perhaps that there are two things which should never be found in the supply closet: one is dust, and the other is disorder; for the presence of these two indicates clearly that the supply closet has lost its efficiency, and is failing to do its duty. Unfortunately, most supply closets are equipped with these two undesirable features—dust and disorder.

Mr. Milton S. Littlefield, in his book on "Hand Work in the Sunday School," suggests the desir-

A School Museum ability of a school museum which will contain samples of work done by the pupils and models for use in making clear certain references to the life and customs of the people of the Bible. This museum might also contain specimens of all material employed in the various departments of administrative work, such as record cards, attendance cards, report cards, promotion cards, diplomas, and blanks of various sorts. A large bookcase with glass doors would serve the purpose of holding and effectively displaying the various articles referred to.

III. OFFICERS' EQUIPMENT

Possibly one of the reasons why the executive staff of the Church School seems ordinarily to be perplexed in the work it has to do, is because the officers have, in the place where their work is done, and in

the tools with which they have to do it, so little to support the assertion that they are important.

The executive staff ought to be provided with a room which might well be spoken of as the "office,"

**The Executive
Office**

and this room might well be fitted with desks and chairs and bookcases—a desk and a chair for each officer, where his work can be done, and where his records can be kept together under lock and key. Such an arrangement manifestly would impress upon the officers the sense of responsibility for their particular tasks, and would undoubtedly result in better method on the administrative side of the school work.

If there is a parish house, the clerk's office might well be there, with space for a library large enough

Clerk's Office

to contain a large assortment of books on Church School work in all its phases, samples of text books representing different systems, and reference books, that might be placed at the disposal of teachers and other Church School workers. Shelf room would be required for filing-boxes, and for all sorts of Church School material, music, programs, papers, entertainments, schedules, talks to children, cards, announcements and appeals, plans and committees. These boxes may be the ordinary filing-boxes, bought at the Library Bureau or stationer's store for twenty-five cents, or they may be of a kind especially designed, and made to order at the same price. There will be room also

for files of other sorts, in which useful information that pertains to the particular school can be kept. This clerk's office will also have a typewriter of first class make, a duplicator, and a mimeograph—implements that aid very much in the rapid production of letters, bulletins, programs, and other forms needed to impart information. A paper cutter will also be found desirable, not a paper knife, but a paper cutting device to cut sheets of paper, large or small, into any desired size. Card catalogues will have place on the shelves of this office, and these catalogues will contain the names of all pupils past and present who have had, or do have, standing in the school. But the most essential feature of this office is the person who looks after the work. Great care must be taken in selecting this person.

Twenty-five years ago every Church School felt it necessary to have a library. The number now placing emphasis upon this feature is not so large, for, during the last twenty-five years, public libraries have greatly increased, and make a feature in almost every instance of the juvenile department, where books of highest character and standard may be had, and where, also, they may be read under conditions stimulating and helpful to body and mind. The need, therefore, of a circulating library in the Church School is much lessened by the well-equipped libraries of our larger towns. It would seem as if much needless time, money, and energy would be expended

if we practically duplicate a work that is already well done elsewhere. If there are deficiencies in the public library—books that ought to be on the shelves and are not there—a suggestion to the librarian would in most cases lead to the purchase of such books. But it is different with the teachers. They ought to have at their disposal in the Church School, and on shelves very accessible, a generously equipped reference library, from which they can draw such books on subject matter, and on method, as will give material help in the doing of their work.

IV. TEACHERS' EQUIPMENT

And this subject of a teachers' reference library leads naturally to the larger subject of equipment for the teachers, because it is quite true that no teacher can do her work well unless she has provided for her such conveniences as her work requires.

Of all conveniences, the most pressing and the most far-reaching in its general effect is the place where the teaching is done. The **Place to Teach** place need not be large, indeed, ought not to be; but it should be a room, a room say ten by twelve feet, preferably with walls lathed and plastered, and with a door that shuts out all sights and sounds—well lighted, well heated, well ventilated, well furnished. If this is impossible, then one would suggest a compartment made of curtains, say of the same size, equipped to a certain extent, and made to resemble a room. The teacher of the prim-

any department will be content to have a large room or a small hall, in which one hundred or more pupils can be gathered, because her method is likely to be by mass teaching. After the work of the teacher in charge of the room, the lesson is amplified and explained by assistant teachers, who gather about them groups of pupils, eight or ten in each.

But all rooms should be furnished. Whether large or small, whether with walls plastered, or with

Furnishings curtains serving for walls, they all need furnishing. The large

room for the primary department needs chairs, preferably arm chairs, built low and made comfortable with high backs, and four stout legs that do not permit the chair easily to tip over. Folding chairs for use in the primary department are obtainable, but they are not so good, because they tip. If, however, two or three are fastened together in bench form, it is not so easy for the entire number to tip over on the floor, if the spirit of mischief works that way.

In other departments, chairs with desk arms are desirable; but they are bulky, and if room is an essential, it is difficult to dispose of them satisfactorily between times. The New York Sunday School Commission gives full information as to style and price of chairs obtainable.

Benches for pupils come as a substitute for the chairs. They are of several kinds: benches with undivided seats, benches with individual seats, benches with reversible backs, and benches with stationary

backs. On the whole they are less satisfactory than chairs. But, considered from the standpoint of compactness, they are more desirable. Tables are quite as essential as chairs, and here a variety is suggested. In the kindergarten—kindergarten tables. In other departments, tables of various shapes and sizes, some with folding legs, others so built that around them teacher and pupils can gather. And here might be suggested tables for pulp work, plasticine, and sand. The New York Sunday School Commission gives all needed information concerning different styles and kinds.

Blackboards are essential, and each class—if the teacher has what she ought to have—will be provided with one. In some places these can be adjusted to the walls; in others, they have to be placed on standards. But whether on the walls or on standards, they ought to be available, and one for each class. The same thing should be said about maps. The most interesting word on this subject comes in the form of a little pamphlet, which describes a set of maps issued by the Pilgrim Press, No. 14 Beacon Street, Boston. They are called the Kent and Madsen Historical Maps, edited by Professor Charles Foster Kent and Albert A. Madsen. This series consists of seven in number, size about 17 x 25 inches. The complete set, mounted on a wooden roller to fit on a tripod, is sold at the extraordinary price of \$5.00. Here is something that each teacher ought to be provided with.

Then we come to the teacher's kit, so-called. A

black box, made by any box manufacturer, 12 x 10 x 4 inches in size, should be provided for each teacher. Each box should be supplied with a Bible, Prayer Book, blackboard eraser, chalk (colored and white), pencils (enough for the class), paper, blank books, punch, and anything else that the teacher finds convenient in the work of her class. This box should be placed on the teacher's table before the session opens, so that she can begin her work and carry it on without interruption.

Within this box, she must be supplied with cards—attendance cards, record cards for use every Sunday, report cards, used at the end of the term to take the term report home to parents, blanks for return reports, to be filled out by the teacher and returned to the clerk of the Church School, class envelopes containing attendance and record cards. If the school gives special heed to detail, these cards will be printed by the school authorities, and so designed as to meet particular requirements. Stock cards can, of course, be purchased if so desired.

V. PUPILS' EQUIPMENT

It is a mistake to suppose that little attention need be given to the pupils so far as equipment is concerned, if only the school as a whole, and the teacher, as the particular representative of the school in her class, are supplied with working material.

Books will naturally suggest themselves as being

the *sine qua non* of the pupils' equipment, but there are books and books, and it were

Books

better for pupils if some books they never saw. The day school has taught us the value of the artistic, well-planned, and well-executed text book; and, more and more, we are coming to claim such books as our right in Church School work. Such books naturally are not given away each year, but they are lent each year, and the pupils sign receipts for them, and, at the end of the year, return them. Is this plan expensive? No, not very; no more expensive than was the old custom of buying each year a large supply of quarterlies, or monthlies, for which the pupil had little respect, and, consequently, of which he made little use.

Besides his text book, which naturally he takes home and brings to school Sunday after Sunday,

Tools

blank books will be needed for notes. Others have continued stories, with illustrations pasted in by means of adhesive tape, or gummed paper, or even paste (applied by brush, or, better still, by wooden tooth picks). Pencils are requisite, and lap boards referred to before, made of binder's board. The stereoscope will be called for. Outline maps will be in demand. Scrap books and crayons will be used, and all these tools need to be at the disposal of the pupils, through the teacher, who will find them ready for her use on application at the supply closet.

If the class is especially interested in manual

work, plasticine may be added to the stock of requisites. Suggestions of very great value here are to be found in **Manual Work** Sexton's "Manual Work," page 126 *et seq.*

VI. PAYING THE PRICE IN MATERIAL

It all seems very unnecessary—this enumeration of things required. Perhaps it is; but the schools that are doing the best work, and that are getting results, are willing to pay the price in material. We pay a big price in life for the opportunity of doing Church School work, because we ask the services of a large number of hard-working men and women—usually women rather than men—to serve as teachers in our schools. We pay the price in money, because it requires a considerable outlay each year to meet the running expenses of a well-conducted school. We must also pay it in material, because material is the only means by which the work becomes concrete and complete.

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CHAPTER IV

Administration

By *administration* is meant the application of knowledge, persistence, and pains to the work of directing the Church School. In other words, administration is the business of making the school go.

I. KNOWLEDGE

The assumption has too often been made that only a little knowledge is necessary on the part of those who are responsible for the welfare of the religious education of the youth in the parish. Besides, why bother to inform oneself? Publishing houses print the books, and all that one needs to do is to place them in the pupils' hands, with such help as the publishing houses supply to aid the teachers in the preparation of the lessons. It is, perhaps, not unfair to say that, in a great many instances, this sums up one's practical knowledge of the educational requirements that underlie the work of the Church School. Happily, however, this attitude is rapidly becoming one of the past, and men are beginning to see that comprehensive work, to be carried on successfully, requires comprehensive knowledge of subject matter, of pedagogical method, of equipment, of

ways and means. Knowledge is the fundamental requisite in the matter of administration: knowledge of the field as a whole, of the work that is being done in dioceses, and particular parishes; knowledge that comes through Sunday School Commissions, and Boards of Education, and Branch Meetings, and Conferences; better still, knowledge that comes from intelligent devotion in a particular parish, to the problems arising from the particular work.

It is not possible, however, for one to read up on the subject of Church School work during the summer vacation, and then, in the

Persistence

autumn, work up enthusiasm,

and during the year, run the school with more or less vigor, and then suppose that the school, animated by that newly awakened interest, will continue. A school will not run, any more than an engine will run, unless someone feeds the fire. It is not a very inspiring job, but it is a very necessary one, and one that requires persistence: repeatedly going to the tasks with vigor and freshness and optimism, year after year, even decade after decade, possibly; never allowing the difficulties of the situation, or the discouragements connected therewith, to bulk very large in one's practical attitude toward the whole problem. Persistence in the administration of the Church School means eternally keeping at it. Failure to do this will spell, in every instance, failure of the school.

It is not, however, a mere keeping at it that is

necessary; for one may cling to a task long after the interest in it has expired, and

Pains

continue the work in such a half-hearted, indifferent manner, that it would be better were the connection of the worker with the work broken altogether. No, it is not mere persistence, but it is persistence *with pains*, which means thoughtful care, and constant attention to the planning and the execution of the innumerable details that increasingly constitute the task of Church School administration.

II. FACTORS OF ADMINISTRATION

Naturally, administration is a matter that depends upon people. A school with traditions and established customs may work along fairly well, but the personal element is absolutely essential to the continued welfare of any school.

Of foremost importance is the Rector, whose interest or lack of interest, whose policy, wise or un-

The Rector

wise, is likely to make itself felt for good or for ill throughout the school. A wholesome, vigorous interest on his part will lead to the discovery of men and women filled with enthusiasm who can, under him, execute the tasks that have to do with the welfare and the progress of the school. But his administrative effort should not be left entirely to long-range duty. He needs to know the school, and to be with the school, to see it, to feel it. No matter how competent his

curate or superintendent may be, the Rector is the man, above all others, who gives continuity and permanency to the life of the whole.

Almost of equal importance is the personality of the superintendent, and his relation to the school.

The Superintendent A wise and wideawake and painstaking man will naturally gather about him others like himself, whom he can direct, and who will stand by him to render such assistance as is necessary in the execution of his plans. He is not an absentee, not a figure-head, but a real worker, who rolls up his sleeves, who gets into the work as a bee pushes down into the flower, eager to get out of it all that it has to yield. The superintendent is the man who gets the school under way in the autumn, who makes plans for the opening day, and plans for every succeeding day, who meets emergencies as they arise, who rounds out the work of the year, and brings it to a satisfactory completion, who keeps teachers and pupils interested, and impresses upon them the sense of their importance, and of their responsibility to their pupils, and to the school as a whole. He has a personality that pervades the institution, and a constancy in his work that is inspiring and helpful.

The secretary is an officer, likewise most necessary to the businesslike management of a school. He,

The Secretary too, is always on hand. He, too, knows the routine, and carefully meets all the requirements imposed by details.

He, too, gathers about him assistants who catch his spirit, and respond to his appeals. He, too, has a sense of responsibility, which he manifests in the way he meets and discharges the several duties of his office, varying naturally in different parishes. It will not do for the secretary to be a man who takes his work lightly and spasmodically. The school suffers, and the administration is weakened, unless he is always there.

If the business end of the school is to be administered in a satisfactory manner, the man who has

The Treasurer

the holding of the funds needs to be one who has a sense of business method and dispatch. Oftentimes the treasurer is not such a man, and the school, as a result, gets the undeserved name of being unbusinesslike and slipshod. Bills that are contracted ought to be paid. They ought to be paid on time. Furthermore, immediate payment oftentimes means a discount which is worth something to the school. It might well belong to the duty of the treasurer to be present each Sunday, and to receive the offering from the school as it is made, as the treasurer of the Church does; take it home, count it, and make deposit the next day. If he is a careful treasurer, he will see that every bill paid is approved beforehand, and that he has a voucher for every cent expended; at the end of the year, he will make a report and have his accounts audited. For the sake of the business reputa-

tion of the school, the treasurer ought to be a wide-awake, Christian, business man.

These four officers named as administrative factors have very great influence; and, considering in what direction their work lies, the more perfectly and completely they can give themselves to their several tasks of administration, the better it is for the school, and for the cause of religious education in general.

III. WORK AS THE OBJECT OF ADMINISTRATION

Valuable as it is in itself, administration must never be regarded as a mere end. It is always a means by which the end is to be realized. The real end is the work which the school has to do, and the administration is one of the means by which that end is accomplished. It is well, therefore, to suggest some of the broad outlines of that work, to which administration must be related.

These will be thought over carefully, and arranged with reference to their pedagogical and educational fitness for the work that is in hand, because the study activity of the school is the essential part of it, to which all other activities make their contribution. This is not the place to go into the study of curricula. That is a detail altogether too large to be treated here. The point that needs to be emphasized is, that a course of study

**Subjects
to be Studied**

should be planned, and planned carefully, as a feature in any well-administered school.

A discerning intelligence is required to arrange and maintain a nice balance of work and worship—

Work and Worship to suggest what work is to be done, to follow it up, and to see that it is done; to plan for a period of worship that shall take not too much time, and yet enough to emphasize the devotional character of the school's life. Oftentimes, and unnecessarily, the school begins with a period of worship, and closes with a period of worship. The more economical, and perhaps the wiser way, is to begin immediately upon the lesson, giving to it forty-five minutes, and to close with a short service, fifteen minutes long, which shall embrace the essential features of Morning or Evening Prayer—hymns, prayer, address, offering, benediction.

It is the duty of the administrative force to provide for a beginning and for an ending of the school

**School Terms
and School Year**

year, and for reviews and examinations at certain periods. The superintendent will indicate to every pupil, by announcement made orally or by letter, when the school is to begin, and there will be no uncertainty as to the day when it closes. He will arrange beforehand the number of terms, the length of each, the date when each begins, and the date when each closes, the day for review, and the Sunday when examination comes. All this, clearly

thought out and indicated, makes for the spirit of order and smoothness, essential to efficiency.

As an aid in all this, schedules, printed at the beginning of each term, noting the date of the first

Schedules

lesson, the subject matter to be studied, and the amount for each Sunday's lesson in each term, are placed in the hands of each teacher, often pasted on the inside cover of her kit box where it cannot get lost, so that she may have reference to it each Sunday, for the sake of keeping thoroughly well informed as to her course. This is one of the methods of holding the workers down to a definite program, and of resolving the working forces into a unified whole.

IV. ADMINISTRATION AND THE CLASS

There is no point where administration needs to be focused more than in the class; for classes quickly change in composition and character, if they are not carefully guarded.

The old-time principle of admitting pupils, and putting them into a class just because friends happen

Membership

to be there, or because the class seems to be composed of others of the same age as the incoming pupil, is one that should be shelved as soon as possible. A class should be a more or less homogeneous unit. That is to say, membership in it should be determined largely by the standing of the pupil in the public school. Pupils of the same grade in the public school can,

generally with safety, be placed in the same grade in the Church School. All other considerations usually taken into account may be regarded as secondary in importance. But someone has to do the placing. The enrolment secretary will, as a part of his duty, make out an enrolment card, which will give all information necessary concerning the pupil. The pupil will thereupon be sent to the superintendent, who, knowing the grades and classes, will assign the pupil to that grade which is determined by his public school grade, and to that class in the grade best suited to receive him. And when he goes, he goes with a text book lent him for the year, with offering envelopes, and with a word of welcome spoken by the superintendent. Here he will remain, as long as his attendance and work are sufficient to keep him as a regularly enrolled pupil of the school. Six absences cause him to lose standing. He is thereupon dropped from the class—unless he can be induced to renew his interest—and his name is taken from the rolls. This process of elimination should take place weekly in all classes, if there are any pupils to be dropped because of infrequency of attendance.

It is wise, if possible, to make the class feel the impact of the life of the school, its plan, its purpose, and the seriousness of it all; since, by such an impression, the class is helped toward the development of a class spirit that displays loyalty to the school, and shows itself in a readiness to conform to the school's

Class Spirit

policy in such matters as moving on from grade to grade, from teacher to teacher, settling down as the years go on into more orderly conduct, and giving more wholehearted response to the entire educational scheme as such. Administration has a very definite effect upon the class, as well as upon the school.

V. ADMINISTRATION AND THE PROBLEM OF DISCIPLINE

Wise administration means, for the most part, an orderly school.

Feeling that the school is seriously engaged in a serious piece of business with a clear cut plan as a guide, officers, as essential to the successful working out of it, are impelled to be on hand promptly and regularly, while teachers, feeling especially the responsibility for their classes, and knowing that they have definite tasks for every Sunday, will not remain away without some good excuse. Even in cases where their absence is necessary, they will notify the superintendent in time to enable him to procure a substitute, or else procure the substitute themselves. So it results that classes are spared the disintegrating experience of coming Sunday after Sunday only to find the teacher absent. They know always that the teacher will be there, and be there on time, ready to begin at the stroke of the bell, ready to close at the stroke of the bell, and they will receive unconsciously in their own way an impression

Effect Upon Officers and Teachers

of the seriousness of the school's work; and this impression has power to subdue the spirit of mischief, and to improve the work of the pupil. Well-administered schools are automatically schools that are under good discipline, with the spirit of order as a real power. A helpful chapter to read in connection with this subject is one entitled "Discipline," found in "The Modern Sunday School in Principle and Practice," by Cope, page 143.

VI. ADMINISTRATION BETWEEN SUNDAYS

It goes without saying that much of the routine work of administration cannot be done during the Church School hour, which, at best, does little more than give concrete expression to plans that have been thought out and worked out beforehand. It is a fallacy, operative in many schools, that one hour a week is all the time that needs to be given to the work. Quite to the contrary, there are many hours between Sundays that ought to be given to the gathering up of loose ends, and to the planning and arranging of work for the next Sunday.

The new pupils come in, and there are letters of welcome to send to their parents, giving assurance that the authorities of the school will do their utmost to make the school pleasant and profitable. The data, sent in on admission cards, are to be used for the making out of permanent cards for attendance, names are to be inserted on record cards, and all

Important Work

gathered information carefully filed away for future reference. New names are to be added to the card catalogue, and to the enrolment list, so that, at any moment, the superintendent or Rector may know exactly the history of any pupil's connection with the school, when membership began, how constant it has been, and what it is meaning to the pupil. Requisitions for new material, books, paper, pencils, and other things are to be made, and the material called for must be supplied at once. It is weakening to the scheme to let a Sunday pass with books and other material needed, not in the supply closet stock.

When examination time comes, questions are to be prepared for the pupils, blanks for the teachers, report cards for the entire school; and all the work that has to be done ought to be done before the Church School hour, and not by the teacher. This requires time, and it means work between Sundays. After examination, reports are sent in by the teachers. The information they contain is carefully transferred to a permanent form in a book, and the reports themselves filed. It is impossible to bring the work of a year to a successful close without having in hand, at every stage of it, the exact knowledge of what has been done. Things get done if they are done, they do not get done otherwise; and the number of things to be done is so great that much time, outside the Church School hour, must be spent in doing them.

VII. ADMINISTRATION AND MAXIMUM EFFICIENCY

Finally, we come to a standard of what administration aims to do. By means of it the officers, the teachers, and the pupils, are wrought upon in such a way as to make the school yield a maximum of efficient work. There is large opportunity for waste of time, of energy, even of money, in schools that lack the advantage of wise administration. It is a principle in the regulation of all business today that waste must be reduced to a minimum, and this principle holds in the Church School, as well as elsewhere. All parts working together, and so related as to establish coherence, will yield under any given circumstances the best, the highest, and the most complete results. The outstanding need in a school, complex or simple, is that it shall be wisely administered.

CHAPTER V

Method

I. WHAT METHOD IMPLIES

Administration was defined in the preceding chapter as the application of knowledge, persistence, and pains to the work of directing the Church School, or, in other words, the business of making the school go. Administration plans and directs the work; method is the manner in which it is done.

It is highly desirable that the beginning of any work should have in view the end, and that the relation between them should be that of pre-conceived cause and effect. To start without knowing what the outcome is to be, surely weakens the start. To finish, so that the end justifies the beginning, strengthens the start.

Beginning and Ending

It is needful, therefore, that from beginning to end the principle of continuity should reign. Many details may find place in the plan, but they must all be held together by this one fundamental principle of continuity. The result will then be a product worth while, and expressed in terms that record educational achievement.

Continuity and Product

II. METHOD IN PREPARING FOR THE YEAR'S WORK

How often the year's work simply starts with little or no concern being given to it, and this in spite of the necessity of planning carefully the work of the year! Pupils arrive, disorder prevails. They are told to come back next Sunday, and that then the lessons will begin. Nothing definite is done, with the result that the first fatal blow is dealt, which issues in the loss of the pupil's respect for the school.

It is assumed that the school has a summer vacation, extending from the middle of June until the second Sunday in September.

Early Beginning Hence, about twelve weeks are given in which to arrange for the work of the new year. The very beginning of this period is none too early to make a start. Suppose that the course in the school is to be changed, and that a graded system is to be installed. Whatever is preliminary to this important step must be undertaken early. Books should be ordered, and made ready for distribution on the opening day. The offering envelopes, if ordered in June, are subject to a special discount, and are sure to be ready by the first of September, when they are needed. Cards and forms of all sorts ought to be printed during the summer, and the new arrangement of classes and departments should then be made out. The scheme for the re-

arrangement of the school at the beginning of the term is to be carefully thought out, with the names of all pupils forming new classes properly entered. The end of the school year, with its promotions, means a general shaking up throughout the school; it will remain shaken up, unless it is shaken down during the summer into the order that is to be followed for the year.

The school meets as a whole, and an appeal is made to the pupils in the interest of good work, and regularity of attendance. Then

**Formation of New
Classes on the
Opening Day**

the superintendent takes up department after department, and class after class, indicating the

membership in each, and the teachers who are to have charge of each. As the names are read, classes assemble in their respective rooms, or compartments. A text book is given to each pupil in the classes where text books are used, and signed for on a card, which is placed on file and returned at the end of the year when the pupil returns the book. The lesson is assigned for the following Sunday; the attendance is taken. Absentees' cards are punched. They are looked up, interviewed or written to, and urged to come back and join their classes as soon as possible. It takes only one or two Sundays to get a large school of four hundred pupils completely and satisfactorily under way, if there is a method followed in doing it, and if plans which come to maturity on the opening day have been properly worked

out during the weeks preceding. A list of all the pupils in alphabetical order, with the grades and the classes given, is indispensable at the very beginning. It must be in the hands of the superintendent on the first day, and if the school is large it means considerable work to arrange such a list. Such a list, however, is necessary, because there are always some pupils who do not know where they belong, and the superintendent can quickly assign them to their classes with such a list in his hands. Confusion must by all means be avoided at the very opening of the school year, and it can be avoided by making an early start on plans.

III. METHOD IN PREPARING FOR THE SESSION

But, even though all obvious work is attended to, it so happens that new problems arise with the beginning of every new year. New problems arise, also, with every session of the school. Requisitions are made, questions are asked, which the superintendent must have time to think over. Perhaps they imply investigation, the necessity of writing letters or of making calls, and all that. After each session of the school, especially at the beginning of the year, all these points referred to the superintendent must be properly considered, decisions made, and the answers sent to the teachers by mail, or in some wise recorded, in order that on the following Sunday such information as the teacher needs for

guidance in her work will be at hand. It does not pay to neglect anything.

It may be that, in spite of all one's care, the teacher has needs that she has not made known.

Supplies

There is some reference book she would like to use, some material for manual work that she would like to have at her disposal. She states her need, and on the following Sunday her need is met. The book is there, and the material for manual work is at her service, if there seems to be sufficient reason for supplying either, or both. And in all other cases where material of any kind is required, she knows that she has but to speak the word and it will be forthcoming, since nothing in a methodical school is forgotten.

Untidy record books, and cards inaccurately and incompletely kept, result ordinarily, if a teacher is left to do her own clerical work.

Clerical Work

A new pupil comes in. The teacher inserts the name in her book, or she asks for a card, and the name is written on the card. A pupil leaves, and she draws a line through the name, or she tears up the card. She adopts the easiest method of handling a detail of this kind, with the result that the easiest method becomes the untidy and unsatisfactory method. All this work ought to be done for the teacher, partly for the purpose of insuring completeness of record, and partly for the purpose of leaving her as free as

possible for the task she is especially expected to do. And, if this work is to be done at all, it must be done by someone who is regularly responsible for it; someone indeed, who is employed for that purpose, or who is willing to do volunteer service for hours each week.

Likewise, this same person will have ready for the officers a handy-box which contains the class envelopes, with the record and attendance cards in them. This handy-box will be placed at their disposal, with all corrections, additions, and subtractions on the records complete to date, and the officer will see that the class envelopes are distributed before the school begins, because the teacher must find everything ready when she comes.

In addition to the class envelopes, each teacher will need to have placed at her disposal her kit, which contains her Bible, Prayer Book, chalk, pencils, paper, note-books, and other things that she may need during the session. She will have placed at her disposal also the blackboard, if for any reason it has been removed during the week, and the particular map that she is using, and a pointer. Her chairs or benches for the pupils will be placed in order, and the teacher's table and chair will be ready for use. Nothing that is to be used during the session will be lacking, for she must be spared interruptions that come when this or that or the other thing has to be searched for, and

**Working Material
Ready**

brought into use after the school assemblies. Much is to be learned on this point of saving the teacher labor, in order that she may concentrate on the work that properly belongs to her, and her alone. So there will be method in preparing for the work of the session.

IV. METHOD IN CONDUCTING THE SESSION

But the requirements of method are not met merely by getting ready for the session. Method has to do, likewise, with the manner in which the session is conducted.

There are different hours during the day, selected for Church School purposes: a morning hour, a noon hour, and an afternoon hour.

The Hour and the Plan

The morning hour has the advantage of bringing the pupils together, so that, immediately after the session, they can attend the Church service before returning to their homes. This is a great gain, since the Church service ought to be closely associated with the study period, and should very naturally conclude the work of the morning. It might be wise to excuse most of the pupils from the sermon, but they ought to be present at all events at the service.

The noon hour is that which follows the service—12:15. Until recently, this was the most popular Church School period; there are signs now which seem to indicate that the morning is growing in popularity. The noon hour has the advantage

of offering a little more leeway at the end, if it is desirable to continue the session for any reason beyond the stated period, and it would seem, furthermore, as if children, especially children in large families, might get ready with a little more ease for the later, than for the earlier session.

The afternoon period is followed in comparatively few parishes. The great objection to it is that it breaks up the afternoon, so that neither pupils nor teachers are likely to come in very large numbers. But, whatever the hour is, there ought to be a plan, a well-thought out and regularly executed plan, that makes provision for promptness in beginning, promptness in closing, and system and despatch in all that comes between.

The bell operated by the superintendent will, promptly on the hour, call the entire school to order.

**Beginning
the Session**

The primary departments, the first two grades in a room of their own, the third and fourth grades in a room of their own, will immediately respond to the bell with their opening services. In the other departments, Junior and Senior, or Grammar and High, there will be no opening service, but each teacher will promptly open the work of the day by prayer, and then go at once to the lesson, for the teaching of which she will be allowed a period of forty-five minutes. This time is somewhat lessened in the primary departments, because of their opening service; but that might be dispensed with if it

were thought desirable. Then, throughout the entire school, every teacher would begin with a prayer, and go directly to the lesson.

With a statement before her of what work is required for the term, and what work is required for

The Work

each Sunday, nothing being left to the teacher's preference, she has her chart sufficiently clear to make sailing easy; it remains for her only to select the particular method by which the recitation period shall be occupied, whether it is to be written work or oral work, whether it is to be manual work, or a combination of all three. This question can be decided one way or the other only by the teacher herself, when confronted by the pupils with whom she has to deal, but these are the lines along which her work may move. In the lower departments, Primary Grades I, II, III, and IV, the teaching is mass teaching, done by the Principal of the Department, who tells at length and effectively the story for the day, and leaves to her assistant teachers, each having a group of six or eight pupils, the duty of amplifying, explaining, and fixing in the mind, the points in the story told.

The spirit of method has pervaded the session up to this point. Interruptions have been few, because

Method in Closing

interruptions are discouraged and systematically prevented, wherever it is possible to interfere with them. It now comes time to close. The same push button that

rang the various bells in the various rooms is used again, and the entire school closes the study period. In the lower departments, the pupils remain in their rooms for the closing service, as they do for the opening; but in the higher departments, they proceed to the Church, where fifteen minutes are given to worship. Though reference has already been made to this, it may not be amiss to say once more that this period of worship embraces the essentials of Morning or Evening Prayer. The form may be as follows: hymn—and during the hymn the Treasurer with several assistants takes up the offering, which is placed upon the altar as at a regular Morning or Evening service; the Lord's Prayer, the Collect for the day and the Grace; announcements that have to do with the School's work; the birthday offering; an address by the Rector or Superintendent, from three to five minutes in length; another hymn; closing prayer, and benediction; and then the quiet leaving of the Church, the pupils marching out by classes in order. After the service, there is opportunity for the Rector or Superintendent to meet the teachers for a short conference on any subject that he may wish to bring to their attention.

V. METHOD IN KEEPING RECORDS

As already indicated, teachers are to be as little burdened with this part of the work as possible. They are not there to serve as clerks. They are there to serve as teachers, and others who can do this work

between Sundays—or, better still, one other especially employed to do this work—should do it.

Every recitation has a certain value for purposes of record, and this value must be indicated on the record card at each session.

Weekly Marks

One result of this bit of work is that, when the pupils know they are going to be marked, the re-action of this thought is helpful and productive of studious habits. At the end of the term, these weekly marks are averaged. These marks are important, even more important than the examination marks, since the term mark should receive twice the value of the examination. For example, in order to get the final mark for a term, proceed as follows: to get the term average, add the weekly marks, and divide by the number of Sundays in the term, excluding examination Sunday; to get the final mark, multiply the term mark by two, add the examination mark, and divide by three.

By this arrangement, the examination mark receives but half the value of the term mark. Not only is the mark for the lesson required, but the mark for attendance is required also. This can be done in two ways: by marking “present” after each pupil’s name in a roll book, or by punching on a card the dates when pupils are absent. The latter seems to be the most satisfactory method, and usually results in greater accuracy of record. To punch when pupils are present, makes unnecessary work. To punch when they are not there, reduces this work

very much. The card without any punch is the card that records perfect attendance for the year. If there should be six successive punches, it is felt that the absences which they indicate are sufficient to justify the removal of the pupil from the roll. He loses standing in the school, and his name should be taken from the roll, and the enrolment changed to tally with the subtraction. Every means should be used to bring him back, of course; but let it be understood that he does not regain standing again until he has six attendance marks to his credit.

In most schools, girls come regularly, and do the work well in comparison with boys, who are likely to fight a bit shy of Church School, and all that it stands for, unless they are appealed to indirectly. It has been found very helpful to bring the boys of the school under some compelling boys' organization. It may be the Boy Scouts, Knights of King Arthur, or that club which is especially suited to boys in the Episcopal Church—the Galahad Club.

Then let this club be so thoroughly well conducted, and so overpoweringly interesting, that every boy in the school will want to belong to it. Make faithful membership in the school the condition of membership in the club, and you have your boy; and you will keep him in good standing as inclination to work is gradually increased, and the character of his work is gradually improved. And all the

time, the club, while seeming merely to interest, is, in reality, helping to develop the boy on his moral and spiritual sides.

But all school records, kept scrupulously from week to week, are of little value unless they are preserved. It will never do to

**Preserving
All Records**

leave attendance cards, or record cards, or anything else in

the nature of record books, anywhere they happen to be. There should be a place for all these things, and they should always be in their place. That place naturally is the clerk's office in the parish house, where all clerical work is done. At the end of the year, record cards are filed away, the attendance cards are filed, and all marks are carefully preserved in a large book especially provided for that purpose. At a moment's notice it is possible to give to anyone inquiring, the mark of a pupil for this year, for last year, or for any year the pupil has had membership in the school. And what is true in this respect is true about the record for offerings. The duplex system is used, and it seems to be coming into use, more and more. Each offering each Sunday, whether for ourselves or for others, should be carefully recorded in a book, not merely for the sake of finding out how much each pupil gives, but also for the purpose of placing a sense of responsibility upon the pupil, by making him feel that we know what he ought to do, and how well and faithfully he is doing it. The attendance of the whole school

ought to be taken into account, and recorded on a blank which is sent to the clerk, who transcribes this record into a book especially prepared, and simplified for the purpose of giving an accurate enrolment, and a complete record of attendance for every Sunday of the year.

VI. METHOD IN GETTING RESULTS

It will, of course, be understood that the keeping of records is not the main business of the school. It is a detail that needs attention, and careful attention; but we are after results, and incidentally the record keeping serves that end, just as the chart at the patient's bedside serves the end of enabling the doctor to know what is the next step in his treatment.

Our concern is the pupil, but the pupil's life centers in the home. It is necessary, therefore, to get into touch with the home, if we are to be thoroughly successful in moulding the pupil's life. We need the influence and the coöperation of the parents. They ought to know what we are trying to do, and how we are trying to do it. They ought to be made to feel the spirit of the school, its seriousness, its care, and its worth; and all this they can be made to feel. Parents' meetings immediately come to mind—meetings when parents are brought together to be told about the school, and to be filled

Dealing with the Home

with interest and enthusiasm for it. There are other ways of reaching the parents that are less known and less followed. I refer to the employment of letter-writing, especially the sending of bulletins. At the opening of the year, for example, it is desirable to place before the parents the scheme of the year's work, and to call upon them for help. This can be done by means of a bulletin, printed, and sent to all the parents. And here comes in the necessity of having a card catalogue of pupils, with their parents' names. Then, from time to time, it will be necessary to send letters, calling attention to some particular need or departure; it may be the matter of discipline in some department of the school; it may be to call upon parents for assistance in some new venture. To meet this need, we have recourse to letters, not printed, but mimeographed or stenciled. Here comes in the necessity of being equipped with the tools to meet these needs. But better than all are the visits paid by the superintendent and the teacher and other workers, immediately after the new pupil enters the school, and repeated whenever occasion requires. The personal touch deepens the interest, and the personal word makes many things plain. So we get into touch with the home for the purpose of getting a firm grip on the boy or girl in the school, because we are after results, and the results are enlarged by these means.

We wish, also, to deepen and widen knowledge in

the teachers. It is difficult under the graded system to have teachers' meetings in the old way. A new method must be devised which will bring the teachers and officers together to discuss plans and methods, to talk over books and subject matter. Manifestly, the best way to get the teachers together for such a meeting is to arrange for a monthly supper, to be paid for in part, possibly, from church funds, partly by the teachers and officers themselves, the supper to be in charge of a committee, the composition of which shall change month by month. The supper brings the entire teaching staff together, and after the supper will come the informal discussion of whatever is brought up, that has to do with the welfare of the school. It would be a splendid plan to begin the year with the teachers in such a way, and then every month meet them again. These meetings can be supplemented by conferences, held from time to time after the work is done on Sunday. The whole scheme results in strengthening the sense of responsibility on the part of the teacher for her class, and for the morale of the entire school.

We have spoken of the home, and of the teachers, and now we come back to the pupils again, to suggest a method by which their interest can be deepened, and their loyalty to the school increased. We propose

**Teachers'
Conferences**

Honors

to give them honors: first, by printing in the Church School paper, quarter by quarter, on the Honor Roll the names of all who attain a quarter's mark of 85 per cent or over; from 85 to 95, Very Good; from 95 to 100, Excellent. Then we propose also, at the end of the year, to give honor certificates for scholarship to all pupils in the Junior and Senior departments: Highest Distinction for a year's mark ranging from 98 to 100; High Distinction for a year's mark ranging from 95 to 98. Furthermore, we propose to give honor certificates for Perfect Attendance to all pupils present every single Sunday. This system of honors can be extended by awarding honors for Faithful Attendance, present all Sundays except one, and honors for Distinction, a year's mark ranging from 90 to 95. Here we have a system that corresponds with the college *cum laude*, *magna cum laude*, and *summa cum laude*. There is no prize. It is merely a matter of honor, but the honor is valued more than the prize would be.

There are no medals. There are no prize books, but there are rewards which come in the nature of

Rewards

promotion and graduation: pro-
motions for all pupils attaining
for the year a rank of 60 per cent, and graduation
for all pupils in the senior class who have done the
required work of their department for a required
period of time.

VII. METHOD IS THE OIL THAT LUBRICATES THE WHEELS

The method that has been elaborated in this chapter need not be the one followed by every school. But some method is necessary. Now method means labor, and labor, if wisely directed, means results. That, remember, is what we are after — results. Method means a coördination of the work of teachers and officers and pupils, a coördination of the school with the home. Method means respect on the part of the pupils for the school of which they are a part. It means an active, a live, and an efficient school. It means coherence, and harmony, and growth.

CHAPTER VI

Unification

I. BUILDING THE SCHOOL INTO THE CHURCH

The constant danger to be guarded against is that of creating the impression—quite unconsciously, to be sure, but, nevertheless, actually—that the school is an organization apart from, and independent of, the Church. It is evident that this has resulted, when pupils drifting away from the school, drift away from the Church also. It must always be held in mind that the school trains for the Church, is preliminary to the Church, and when pupils enter they are entering into active relationships with the Church.

It becomes the duty, therefore, of those who are carrying on Church School work, to see that real relations are established between the school and the Church, that seasons are observed, and that the connection is made sure in ways that are later to be described.

The task is not so difficult as it would seem, because there are certain elements in the work of the school, which in and of themselves contribute to the impression that the school, in

**Subjects Taught,
Help**

reality, is a part of the larger work and the larger life which the Church as a whole stands for. The subjects taught, of themselves, have a more or less binding influence, because they are of the Bible and of the Church. Pupils cannot study one without feeling the need of, and force of, the other. The Bible leads to the Church, and the Church leads to the Bible.

Another bond that works automatically is the time when the school meets, and the place where it meets. Church and the Church School are held on the same day, and the periods for each precede or follow one another. The Church, and the meeting place of the Church School, are often one and the same, and even when this is not the case their proximity establishes a very close association between them. This, in and of itself, suggests a connection that has a certain subconscious influence upon the mind of the pupil.

But above all is the educational emphasis which the school is constantly making in behalf of the Christian life. And the Christian life means, ordinarily, life through and by means of the Christian Church. Hence, it comes about that the pupils are reminded of the necessity of Baptism, and are prepared for the reception of that sacrament in every case in which it remains to be administered. They are reminded also of Confirmation. They are

**Place and Time
of Meeting**

**Educational
Emphasis**

prepared for it. No pupil goes through the school without having this subject brought to his attention at the proper time. Those who are of suitable age are gathered into classes and taught, even though they have not decided to be confirmed by the Bishop. Thus they are made to feel that their life naturally grows up into the life of the Church; the Church lays claim upon their loyalty, and provides the means whereby that loyalty can be rendered through Baptism, Confirmation, and Holy Communion.

So there are these natural ways in which the child is being steadily and effectively built into the fabric of Church life. And this is all very valuable, most important. Because this is so, it is well to consider whether or not there are other ways by which this unifying process can be furthered. Possibly there are points of contact that can be made between the Church and the child, that will make him more ready to respond to the claims of the Church, and make him more at home when he has once been received into the Church family.

Effective points of contact may be established between the school and the Church, by laying emphasis upon the observance of Church seasons as phases of the Church life, in which the school as a whole can and does participate with gladness and perennial interest. It comes about, therefore,

**The Church
Seasons**

that the school finds its way into the institutions of the Church, finds itself at home more and more in the Church as a part of its very life, as it participates, year after year, in those seasons which appeal especially to the imagination and interest of childhood.

II. OBSERVANCE OF CHRISTMAS

Chief of these seasons that appeal to the imagination and interest of the pupil is Christmas. We have here a very great religious asset in the appeal which Christmas makes, through the Church, to the mind and heart of the child. No experience so generally participated in by children is more intensely enjoyed than that which is prompted by, and goes along with, the observance of Christmas. Here, therefore, is an unusual opportunity for the Church to take up and carry over into the larger meaning of its life, the life and the interests of children.

But this opportunity, because it is great, must be met in a large, comprehensive, and thorough way. It is a shame to take the child at Christmas, give him a bag of candy and a toy, then send him away with the feeling that there is nothing more. Christmas will never mean very much to him with such a celebration lingering in his mind. Nor will his imagination be lifted to a real vision of the possible meaning of Christmastide for him. Plan a big Christmas—not necessarily an expensive Christmas—

but a big and good Christmas, with whatever is done, done right and well.

With the mind filled with expectancy and eagerness, the school has an easy task in preparing a festival that will touch, with more or less satisfaction, every pupil in the school, since there is no other observance in the whole Christian year that comes with such unusual power of appeal as the observance of Christmas does. This makes the task easy, in a way, because always the first difficulty that confronts us when we approach children is the difficulty of interesting them, and of finding something that appeals to them, something that makes a point of contact between the thing we want to do, and their own experience. But when we come to Christmas, the pupils are ready for us. They are eager for what we have to give, and they are responsive to the last degree.

So it is understood that our Christmas celebration will be a comprehensive, educational, and adequate celebration. This, however, cannot take place unless plans are made. Plans are important, always; and here, as elsewhere, plans should be laid and made in time. It is none too soon to appoint a committee to talk over certain features of the Christmas entertainment, within four weeks after the opening of the school in the autumn. This committee ought to be

**Wonderful Power
of Appeal**

Plan in Time

on the lookout for ways and means. "Plan early," is important advice.

If it is intended to have a Christmas Tree of the old time, then possibly it will not be needful to plan very far ahead; but the old time Christmas tree has passed, and it ought to pass. After all the good things in its favor have been said, the fact remains that it never did, and never can, fulfil the highest purpose. To be sure, it is a fine sight to see a tree laden with toys, and many eager eyes strained to detect amidst the flickering lights the presents intended for this or for that pupil. But one cannot escape the feeling that, underneath all this acuteness of interest, there lies a great deal of selfishness, and the possibility of something that is rather more tragic in its character: that of bringing to over-expectant boys and girls who have very little, keen disappointment and even heart-breaking sorrow if they, by an oversight in some way or other, do not receive the present which they have allowed themselves to believe would come. As a spectacle, the tree is beautiful; but, to be retained, it ought to be put to other use.

By all means let us retain the tree in all its beauty and brilliancy. Let us make it possible for the children to throw about it all the imagination of their ardent minds, but let us make it minister to the larger, unfolding life of unselfish-

**The Christmas Tree
of the Old Time**

**The Christmas Tree
of the New Time**

ness, which the Church and her teaching ought always in some way to encourage. Let us have the Christmas tree, possibly as the central imaginative feature of the celebration, but only as a feature; and let us build up around it other details that will all tend to make the observance of Christmas stimulating, wholesome, and fine.

Just what is meant by the Christmas tree of the newer time, will be explained as we go on to elaborate

The Elements in a Good Christmas Celebration	a program that meets the situation as it ought to be met.
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(a) *The Religious Element.* The first element in every Christmas celebration should be one that strikes a religious note. Hence, attention is turned to a Christmas service held, preferably, on Christmas Eve, in spite of objections to the contrary. It will be said that the children cannot come, that the parents are too busy getting ready for Christmas, and many other objections will be made. Disregard them. The time for the religious service is Christmas Eve; not Christmas Day, not Holy Innocents' Day, nor St. John's Day, but Christmas Eve, even though it does cause inconvenience, and even though it breaks into the plans that we have just a few precious hours left to complete in our own homes.

Five or six weeks before the twenty-fifth of December, take time on Sundays to practise carols, and be sure they are good carols. The old English carols

are the best. The modern carols in comparison are inferior. Take such a list as this:*

The first Nowell.
Good King Wenceslas.
We three kings of Orient are.
As Joseph was a-walking.
God rest you merry, gentlemen.
What Child is this?

It is an easy matter for a school to provide itself with a most satisfactory Christmas Carol booklet with words and music at a very reasonable price. If the school has money in the treasury, and wishes to spend some of it on an attractive Christmas program, which is a most desirable thing to do, an order such as this can be arranged:

Processional Hymn: O come all ye faithful.
Versicles.

Carol: Christmas morn.

The prophecy of Christ's Birth: Isaiah
ix: 6, 7.

Carol: The first Nowell.

The story of Christ's Birth: St. Luke ii: 8-21.

* Others equally attractive may be found in Novello's publications, the H. W. Gray Co., Agents, 2 West 45th Street, New York City. This firm is putting out Christmas Carol Services with music, the selections being high grade in character. There are seven of these Christmas Carol Services, and they can be bought for \$2.50 per hundred.

Carol: Good King Wenceslas.

Creed and Prayers.

Carol: God rest you merry, gentlemen.

Address: A Christmas story.

Lighting the tree: organist plays Pastoral Symphony from the Messiah.*

Carol: It came upon the midnight clear.

Christmas Catechism:

Q. *What is Christmas?*

A. Christmas is a Church Festival observed on December twenty-fifth.

Q. *Why is it a Church Festival?*

A. Because on this day the Church celebrates with joy and gladness the Birthday of our Lord.

Q. *How does the Church observe the Day?*

A. By having special services, and celebrations of the Holy Communion.

Q. *What else is done?*

A. Churches are decorated with green, as a sign of the eternal nature of our Lord.

Q. *What color is used on the altar?*

A. White, the sign of joy and purity.

* This has been for years a pleasing feature of the Christmas Eve service in St. James' Church, Roxbury, Mass.

Q. *What are the days following Christmas Day called?*

A. Christmas-tide, which lasts until Epiphany, January sixth.

Q. *What does the word Christmas mean?*

A. The first part means Christ; the last part, MAS, means a Church Festival or Feast.

Q. *Why do people make gifts on Christmas Day?*

A. In memory of God's gift to us, on that day, of His Son, whose life makes our own happy.

Q. *How may we show our happiness?*

A. By making gifts to God of ourselves in worship, and by Christmas offerings placed on the altar.

Q. *Is it better to give than to receive?*

A. Yes, because we are asked to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

Let us then present our gifts as offerings to God.

Offering:

Carol: We three kings of Orient are. (To be sung while the offering is being prepared.)

Offering Hymn: First verse of 478.

Benediction.

After the benediction, a quartette will sing in the chapel: Silent Night.

Recessional: O little Town of Bethlehem.*

The carols which these services include are well rehearsed beforehand, preparatory to a hearty and joyous rendering on Christmas Eve. This service is to strike the religious note—a service of song, of prayer, of Bible reading, and of story: that is to say, the Christmas Story as it is given to us in the Gospel, or some other story which comes with a Christmas message, ought to be told.

The Christmas story ought to be practically committed to memory and told, *never* read, to children. This feature of the program is an important one,

* T. R. Marvin & Son, 73 Federal Street, Boston, are prepared to print, with specially designed covers, Christmas programs that will meet the requirements of good taste and artistic production. The Lenox Manufacturing Co. of Plainfield, N. J., produces covers in which printed Christmas programs can be bound. These covers are very attractive, and are fairly reasonable in price.

and comes home to the minds and hearts of children and of adults alike.*

To the eye, the most attractive feature of the service is, of course, the Tree which stands in the chancel between the choir stalls, beautifully decorated, ablaze with lights; but it stands as a spectacle merely, appealing to the fancy, arousing the imagination, delighting the eye. At a certain time in the service the lights of the Church are turned down, and the lights of the Tree are turned on. There is a deep hush throughout the church, the organist plays the Pastoral Symphony from the Messiah, at the conclusion of which the lights in the entire church are turned on, and the service proceeds, the pent-up feeling finding natural expression in the joyous singing of some suitable carol, during

* A Christmas story, most appealing, is "Why the Chimes Rang," published in book form and written by Raymond MacDonald Alden. In the Christmas number of the "Ladies' Home Journal," published December 15, 1910, is a beautiful little story entitled "The Little Boy They Turned Away," adapted from the German by Elizabeth Harrison. And in the 1912 Christmas number of the "Ladies' Home Journal" there is a very good story entitled "The Serving Lad of the Inn." Every year the best magazines and periodicals print some one story that is particularly well suited for reproduction at the children's Christmas Festival. Other excellent stories are to be found in "The Potato Child," by Mrs. C. J. Woodbury, and published by Paul Elder & Co.; "The City That Never Was Reached," by J. T. Stickney, and published by the Pilgrim Press; a children's "Book of Christmas Stories," compiled by Dickinson & Skinner, published by Doubleday, Page & Co.

which opportunity is taken to introduce the next feature, which constitutes the second element in a good Christmas celebration.

(b) *The Missionary Element.* For days, possibly for weeks beforehand, pupils have been interested in the subject of making gifts to other people, and the Tree is to receive their gifts. It is not to be a giving Tree; it is to be a receiving Tree. Led by their teachers, the pupils select some object to which they desire their gifts to go. It may be the Day Nursery, the Hospital, the Associated Charities, the Children's Home, the District Nursing Association, a crippled boy, a man suffering from tuberculosis, who needs to be fitted out for a sanatorium, with warm clothes and blankets. Or they may simply bring, without reference to any particular object, clothes, provisions, food, fruit, toys, or money.

At the appointed time, during the singing of the carol referred to above—"We three kings of Orient are"—they are all presented. A committee of two from each class walks up the aisle, proudly carrying a basket,—decorated with red crepe paper and garnished by a spray of holly,—which contains the gifts of the class. Sometimes the procession of basket carriers reaches the entire length of the middle aisle, and it is an impressive, inspiring, and a gladdening sight, rendered so, not only by the things that are brought, but also by the gladness and joy manifest in those who are making the presentation. And in

this feeling all share, since all have made some contribution.

If it is desired to fill the minds of the children with the greatest degree of happiness in connection with gifts, the way to do it is to teach them to give. Giving enlarges their outlook, and their capacity for service; receiving narrows it down to selfish proportions. Besides, the joy of receiving is nothing in comparison with the joy of giving. This feature of the service is properly called a missionary feature, because others are held in mind. The movement of desire is away from self, to those who are unfortunate, unhappy, sick, in homes where struggle and poverty are intense and very real, and in institutions where the unfortunate are gathered together. No better training to develop the missionary instinct is possible, than that which is associated with a Giving Christmas in the Church School.

After the gifts have been presented at the Tree, they are distributed by a competent committee, so that everything is sure to reach the destination desired by the givers.

(c) *The Social Element.* The religious and missionary notes in the Christmas celebration are struck on Christmas Eve. Both are parts of the same service. The social comes in later, and it must provide for the happiness of the children of the school, young and old. Possibly it is best done if two programs

are devised, one for the younger, and one for the older part of the school.

The Younger Part. It is better to have the entertainment for the younger pupils of the school in the afternoon, with some simple feature to amuse the children for three-quarters of an hour or so. It is possible here to produce a little play, or an operetta, or a program composed of songs, recitations, dialogues, and so on. A dramatization of Alice in Wonderland is appealing. A Punch and Judy show, with the coarser elements eliminated and Christmas features introduced, is interesting. Christmas stories illustrated with a lantern hold attention. A story teller, who has the rare gift of telling stories well, is impressive. After the entertainment of the afternoon, the children each receive a small box of candy at the hands of Santa Claus, and then leave, happy and satisfied with the Christmas entertainment. Admission to this entertainment is, of course, by ticket. Tickets are held by the pupils, and only the holders of tickets are given the candy.

The Older Part. The entertainment for the older part of the school must be different. It must be more elaborate, and a longer time will be required in preparing it. It will be held in the evening, in a large parish house if there is one, or in a hall. The entertainment will be a drama, especially appropriate. A little ingenuity and pains will result, in

any given instance, in the production of an interesting play for the older part of the Church School.*

Following this, there may be dancing in the hall from nine until eleven. This feature naturally rounds off the social spirit of the evening, and adds the final factor in a satisfactory Christmas entertainment.

Thus have we woven into our Christmas observance three elements: the religious, the missionary, and the social; we have had a celebration that touches the deeper and the lighter moods; we have satisfied the pupils. Not only so, but the Church, through the particular way that Christmas is interpreted to the pupils, has gained a new hold on the interest of those who have participated in the celebration.

III. THE OBSERVANCE OF LENT

Obviously, when we come to the penitential season of Lent, we enter upon quite another field. Here

* Dickens' "Christmas Carol" can be rendered with good effect. The Rev. Philo W. Sprague of Charlestown is about to publish a Christmas play, "The Song of Two Children," that is admirably adapted to this purpose. From the Christmas book of scenarios, published by the Agency for Unpublished Plays, 41 Concord Avenue, Cambridge, Mass., valuable suggestions for Christmas entertainment can be obtained. The compilers of that little pamphlet have suggestions for several miracle plays which, if done well, are very desirable, or suggestions can be found in the current Christmas numbers of periodicals. "Eager Heart," a Christmas Mystery Play, may be produced under certain restrictions, by permission of the author, A. M. Buckton, through the publishers, Chappell & Co., 41 East 34th Street, New York City.

the effort must be to deepen and make real the religious consciousness, to awaken the sense of duty to the Church, to others, and to one's self.

It is well to plan here, as elsewhere, to let the pupils know that you have been thinking about how

The Lenten Card they are to keep their Lent, as well as how the elders are to keep theirs. On the Sunday preceding Ash Wednesday, you will place in their hands a Lenten card, devised especially for them, simple but helpful. This Lenten card will outline a Lenten program to be followed in worship, in prayer, and in giving. It will also list a series of Friday afternoon services, giving the subjects of the talks. To be explicit, here are the outlines of two Lenten programs:

A LENTEN PROGRAM IN FOUR PARTS

Part I. A Prayer that every young Christian ought to pray every day: Almighty God, make us to hate that which is bad in thought, word, and deed; make us to love that which is good; make us to stand up for the right and the true, as brave soldiers of Christ; and, day by day, make us faithful members of His Kingdom, the Church; through the same Thy Son Jesus Christ our Lord. Amen.

Part II. Two Lessons that every young Christian ought to study every day:

Lesson 1. My duty towards God, etc.

Lesson 2. My duty towards my neighbor, etc.

Part III. Seven talks, that every young Christian ought to hear on the seven Friday afternoons in Lent:

Subject:

"The fortunes of a discontented boy."

Friday, Feb. 23, Tired of home.

Friday, March 1, The lights of the city.

Friday, March 8, Every penny gone.

Friday, March 15, No friends.

Friday, March 22, An aching heart.

Friday, March 29, A great surprise.

Friday, April 5, The Truth found out.

Part IV. Seven Services on the seven Friday afternoons in Lent, at half past four, that every young Christian ought to attend.

Conclusion

"Be thou faithful unto death, and I will give thee a crown of life."

PROGRAM

A Lenten Catechism

Q. *What is Lent?*

A. Lent is a season of special training.

Q. *Training in what?*

A. Duty, service, worship.

Q. *What are the rules for training in duty?*

A. They are two:

1. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."
2. "Thou shalt love thy neighbor as thyself."

Q. *What are the rules for training in service?*

A. They are two:

1. The rule of doing: "Do unto all men as ye would that they should do unto you."
2. The rule of giving: "Remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive."

Q. *What are the rules for training in worship?*

A. They are two:

1. The heart rule: God is a spirit, and they that worship Him must worship Him in spirit and in truth; that is to say, not with the lips only, but with the heart, deeply and really.

2. The rule of the good life: Worship the Lord in the beauty of holiness; that is to say, with clean mind, pure heart, loving thoughts and a good life.

Q. *What can you do to help your training in duty, service and worship?*

A. Pray each day in Lent this prayer: O God, Heavenly Father, lover and helper of all Thy children, we ask Thee to make our hearts feel keenly Thy life within our own; that we may know that we have strength through Thee to do our duty, to help everybody, and to worship Thee, our Lord, our Father, and our God. We ask it for the Saviour's sake. Amen.

Yes, you say, but how are we going to get the pupils to come to these services? That is a difficult problem indeed. Those who

**The Question
of Attendance**

are interested, will come. Those who are not, are likely to stay away. Play interests easily obscure religious duties. Is there a legitimate appeal that can be made to the heedless which will help them to remember? Yes, there is the custom of making a record of attendance. The Lenten cards are so arranged on the back page that small pictures, artistic in design and attractively executed, can be pasted on in squares provided to

receive them, one for each Friday afternoon.* The subjects are always Biblical, and are in series. Such pictures are inexpensive, and afford just that little added touch of interest which makes it easier for many boys and girls to remember the service, and come. In and of themselves, they have absolutely no value. Their worth is in what they accomplish.

All along, attention is repeatedly called to the services in the Church School announcements, and on Friday afternoons. Parents are appealed to, and asked to coöperate. A letter, even, is addressed to them at the beginning of Lent, asking them to come with their children, with the result that the attendance is obviously increased.

The last service is on Good Friday afternoon, and the attendance at this will be all the larger if, week after week, attention is called to it, and the pupils are prepared to attend when the day comes.

Here again the Church and the school are coming very close together. The observance of Lent is just as real on the part of the pupils as it is on the part of the Parish as a whole. Special provision is made for them along the lines of their own interests, and thus the way is paved for that mature observance which naturally comes, when they take their places as confirmed members of the Church.

* These pictures, in stamp form, are made in England, and are sold here by the Rev. Francis L. Beal, East Cambridge, Mass.

IV. EASTER

The school that does not make provision for a joyous and elaborate celebration of Easter, misses an opportunity. For weeks beforehand, time ought to be taken to practise Easter carols, and so prepare well for the musical feature of the celebration.

Attractive programs, if the school has plenty of money, may be placed in the hands of the pupils,

and these serve a double purpose.

Programs They have the order of service with carols printed, and, because of the beautiful covers, they serve as souvenirs of the day. You may go into homes years afterwards, and find on the parlor table these programs saved up, Easter after Easter, as treasures to be guarded always. If the funds are limited, very attractive programs with the words and music can be bought at a low price. These will remain the property of the school, and be used from year to year; the souvenir feature of the service will then have to be supplied in some other way. This can easily be done, if the superintendent desires himself to give a small Easter card to each officer, teacher, and pupil of the school at the close of the service.*

* T. R. Marvin & Sons of Boston print attractive programs; Novello & Co., New York, supply programs with words and music for \$2.50 per hundred; MacCalla & Co., Philadelphia, and Goodenough & Woglom, 122 Nassau Street, New York, furnish Easter cards at a very reasonable price.

If some other method is desired instead of this, one can resort to the custom of giving plants, which is followed in many schools. It is rather more expensive, because plants cost considerable, and it is not so easy to give out the plants as it is to give the Easter cards.

But let us come back to the service. It is held in the afternoon on Easter Day. Pupils are assembled half an hour before the time.

The Service Itself Carols are distributed. A procession about the church is arranged. The choir is on hand to lead, and everything is in readiness.

The Order of Service The order of service is comprehensive if followed as here outlined:

Processional: Near the tomb where Jesus slept.

Carol: Sing we now our hymns of gladness.

Carol: Let the merry church bells ring.

Versicles.

Carol: The Easter light adorns the hills.

Lesson: St. John xx:1-18.

Carol: Awake, awake, glad Easter morn!

Creed and Prayers.

Carol: Break forth into singing, ye isles of the sea.

Announcements.

Carol: Ye happy bells of Easter Day.

Address.

Carol: Christ is risen! Lift the song.

Easter Catechism:

Q. *What great festival of the Church do we celebrate to-day?*

A. We celebrate Easter.

Q. *Why do we celebrate Easter?*

A. In honor of our Lord's resurrection from the dead.

Q. *What rank has Easter among the Holy Days of the Church year?*

A. It is the greatest of them all.

Q. *How is it celebrated?*

A. It is celebrated with great joy and gladness.

Q. *Why is it so celebrated?*

A. Because our Lord's rising from the dead was proof that death is not to be the end of our lives, any more than it was the end of His.

Q. *Why is the Church decorated on Easter Day?*

A. The Church is decorated on Easter Day with flowers and plants, because they make us think of the Resurrection.

Q. *What can we do to help make the far-away people happy over the good news of Easter?*

A. We can help by aiding with money the ministers, teachers, and doctors who are telling the good news all the time to the far-away people.

Q. *How can we do this?*

A. We can give our Lenten offering.

Offering.

Carol: Alleluia! Alleluia! Alleluia!

Benediction.

Recessional: Christ the Lord is risen again.

The Lenten offering is always an important feature of the Easter service. The pupils have been gathering this, day after day, during the season of Lent, and they have been reminded to bring their mite boxes at Easter, for the purpose of making their gift an expression of gratitude for the blessings which the day suggests. Ample provision should be made beforehand to take it up. Alms basins of ordinary size will be inadequate; special baskets ought to be ready for use. And then, at the conclusion of the service, the offering ought to be turned over to a special committee, so that the hundreds of pennies and nickels and dimes can be counted easily and quickly, and the

The Offering

result reported to the school on the following Sunday.

Here, as in the Christmas celebration, we have the religious and the missionary elements. The religious is expressed in the Easter carol service, and the missionary in the offering that is brought to be sent to the Board of Missions, through which to find its way to needy fields at home and abroad. Here, again, the Church and the school are brought very close together in the Easter celebration.

It must be apparent from what has been said now, at some length, that it is quite possible to build the school into the Church in a very real way by making connection, especially at Christmas, in Lent, and at Easter, between the school and the Church, in the observances that are planned for these respective seasons.

Conclusion

CHAPTER VII

Conservation

I. A FUNDAMENTAL PRINCIPLE

In the Church School, as elsewhere, conservation aims at the preservation of values—not, however, mere values, but values that have productive power. Hence we may justly expect, as a result of such power, that the institution whose life we are eager to further may derive special strength and help if its resources are understood, and used with reference to the particular end in view.

The first result of making the most of what one has in a school is the elimination of waste, by the
Efficiency largest possible increase in
product. That is to say, every agent is capable of a minimum and a maximum. The minimum means waste, the maximum means efficiency. So in the Church School, we are after this maximum of use in the operation of whatever agents may be employed to further a desired end. If there are societies, clubs, and organizations that have a contributing power, ordinarily disregarded and regu-

larly unused, then the value that lies in these should, according to the principle of conservation, be related in some way to the major work. Just now and for our purpose, by major work we mean the work of the Church School, and we are after efficiency here—not a mere routine, but a routine that is so comprehensive, persistent, and well-ordered that results measure up to something like an ideal realization of the plan.

Probably there is no factor contributing so much to waste as that of permitting the existence

Coherence

of loose ends, which are never gathered up and knit into the fabric of the whole. Every beginning implies an ending, and every ending must in some way be related to the beginning and to the process that intervenes, and every process to the unity of the scheme. A fundamental problem is that of relating all the parts in such a way that the system, as such, coheres, has unity, persists, endures year after year.

The *test* then of the principle suggested by conservation is, whether it produces efficiency and coherence. These two results are ever to be kept in mind, and whatever steps must be taken, to insure their presence in the work we have to do, cannot be neglected. An examination of the school we are trying to conduct will reveal at a glance, at any time, whether or not efficiency is present and coherence is strong.

II. CONSERVATION THROUGH EDUCATIONAL INTERESTS

Having laid down the general principle, and two points at which it comes to light, namely, in efficiency and coherence, we are ready to pass on to the consideration of definite and practical matters, which bear directly upon the conservation of Church School values.

One hour a week is usually the time at our disposal for teaching, and for shaping the character of

Sunday School Extension

boys and girls who are members of the school. The question comes, as to whether or not it is

possible to get hold of the pupil before he enters the school, and to go with him after he leaves it. The periods are so short, and the sessions so few, that it seems almost necessary to supplement both by other activities, that will in a way work into the larger life of the school, and so react to advantage upon the life of the pupil.

(a) *Font Roll*. If we are to take the pupil before he comes into the school as a regular member, the way to do it is by means of the Font Roll, or Cradle Roll, though Font Roll is a better name. The method of operating it is simple and easy. Anyone who has a little time to spare, a shut-in, or some person eager to give service that cannot well be rendered by taking much time outside the home, can carry on the work.

When children are brought to the church for bap-

tism, their names are handed to this secretary of the Font Roll, who thereupon notifies them that they have been enrolled as members; a greeting card is sent; and each year, as the birthday comes round, the parents are made to feel that the child is remembered, and that the time is looked forward to when the boy or girl will find a place in the life of the school. This attention, simple as it is, serves, nevertheless, to fix the interest of the parents in the school, and so predisposes them to give attention to the matter of placing the child in the school at the earliest possible moment. Not only that, but such parents have a kindly feeling toward the school which already has shown so much interest in the child. This fact is worth while, because it means ease in getting coöperation from the parents, which is often so essential in keeping the connection close between the school and the home.*

(b) *Home Department.* The Font Roll anticipates the school. There is another department which follows it up, the so-called "Home Department," the aim of which is to reach, "with the helpful influences of religious education, those persons who do

* Full information concerning the operation of the Font Roll can be found in Chapter 7, page 151, of William Walter Smith's book, "The Sunday School of To-day." The material required for the operation of this department is noted, with illustrations in Department 8, page 253 of "A Hand Book of the Best Sunday School Supplies," New York Sunday School Commission.

not attend the Church School, whether prevented by occupation, illness, family cares, distance from the Church, or other good causes, or simply by prejudice and indifference." *

Little time is required to carry on this work successfully, so far as the pupil is concerned, and the method is so simple that it commends itself easily. One hour each week in the study of some graded lesson is the requirement, the fulfilment of which constitutes membership in the Home Department. Lesson helps are of course provided, and forms are furnished for reports. Persons appointed by the School superintend the lessons, and visit the pupils to give aid and encouragement, or, possibly, to be of service in other ways.

The value of this sort of work is seen in the fact that the University of Chicago Press has a system developed for the express purpose of furthering the home study of the Bible. A number of different courses are arranged, and these are carried on each year with the aid of directions for study printed in the manual used.

It is a fact that there is a break, abrupt and final, from the school life when young men and women come of age; and if this cleavage increases as time goes on, it would seem as if the Home Department might do very much to bridge the gap, and to main-

* Page 152 of "Sunday School of To-day," Smith.

tain a more or less real interest in the school by furthering the study of the Bible at home.*

It may be objected, however, that these two interests are rather remote to receive great attention,

and their value to the school too questionable to justify a large outlay of time or expense. If this is true, and the intention is to concentrate upon something that is nearer at hand, and more obviously related to the school at the moment, one has but to mention Summer School—a school on weekdays—to get the feeling that here is something immediately practicable, that has within it the possibility of large contributing value.

Term. If one is contemplating the starting of such a school, the time to begin is early in July, perhaps two weeks after the closing of the day school. Pupils in that length of time have had a chance to rest a bit. Moreover, they are somewhat eager for an opportunity to employ their time regularly, and parents are only too ready to have means provided whereby the younger members of the family can be profitably occupied during a part, at least, of each day, for five days in the week. So the term might

* In William Walter Smith's "The Sunday School of To-day," pages 152 to 160, a full description is given of this subject and certain rules are laid down and other helps are suggested for the furtherance of the work, while on page 280 *et seq.* in the "Handbook of the Best Sunday School Supplies," one finds a description with illustrations of still other material.

properly begin about the tenth of July, and continue for six weeks into August.

Course. Such a course of study will be arranged as will supplement to some extent the work regularly done in the lower grades of the Sunday School, and possibly it may be wise to suggest that, if this work is done and done satisfactorily, pupils who have failed to pass the work of the preceding year will be allowed, in recognition of faithful work done during the summer school session, to go on as if promotion had been normally earned. The course will vary naturally according to the needs of the school, and in keeping with the character of the work which the school carries on. In general, however, one might suggest these as the main lines to be followed in the arrangement of the curriculum: missionary study, Bible story telling, memory work, hymns, collects, singing, manual work. It is possible to make ham-mocks and toys to be sent away in the missionary box, and it is possible, furthermore, to train classes in punctured brass work, and basket making, so that articles may be made for the next Church Fair. Thus the pupils are related, both to the larger life of the Church through the missionary effort, and to the home life of the Church by the things made for the Fair. An ample recess breaks the session, which usually lasts from nine until twelve.

Teaching Staff. Teaching is done preferably by regular Church School teachers, but, if it is difficult to find those who are able to continue work in the

summer time, it is well to take from the higher grades of the school young men and women who can give their time. The work must be carefully supervised by some one person who is responsible for it; otherwise, the possibility, which is large, may shrink into very small proportions, so far as the actual good accomplished is concerned.

End of the Term. Coherence is given to the whole plan by having it understood all along that there is to be an exhibition at the end, when the manual work will be displayed, and hymns will be sung, memory work will be recited, and other features incorporated in the life of the school will be exhibited to parents and to friends, gathered for the purpose of participating in the exercises of the closing day. This gives a sense of importance to the work, and stimulates the pupils to added interest in it.

III. CONSERVATION THROUGH RELIGIOUS SOCIETIES

Oftentimes the school is the only hold the parish has upon the life of the boy or the girl, and, consequently, if this hold is loose, it is "touch and go" with the child. It is expedient, therefore, to bring other interests to bear upon the life of the pupil, that will tend to strengthen the bond which unites him to the parish. This result can be brought about by interesting pupils in other societies.

Girls oftentimes come from homes that have no

connection whatever with the parish. They come because their friends come, or for other reasons. Their religious life at home is neglected. Their idea of the work of the Church is dwarfed. Their understanding of the meaning of the Church's work is meagre. Therefore, their sense of connection with it all is proportionately weak. But this situation can be changed materially by bringing girls into membership in the Junior Auxiliary. Here they are taught the meaning of the Missions of the Church. The work at home and abroad, and the interest aroused by the teaching, is made real by the actual work which they are led to do, in sewing and preparing boxes to be sent to the colored children of the South, the red children of the Plains, or possibly the yellow children across the Seas. The spirit of devotion is cultivated, and much strengthened, by participation in the work of the Junior Auxiliary.

Girls' Friendly Society. Another society, different in character but helpful also, is the Girls' Friendly Society, which begins with very young girls who are in the habit of meeting on one weekday afternoon to be instructed in the objects and rules of the "Friendly." The emphasis here is very distinctly upon the personal side of religion—character, good morals, responsibility one to another, helpfulness one to another. They start in as candidates, and move on to the rank of probationers, and in due course of time are admitted as members. But the first stages

deal with the younger girls and in the afternoon, so as to discourage attendance on meetings in the evening. Here again the girl feels through this organization a sense of the enlarged influence of the Church School, and is drawn more surely to the life of the school, and is helped more really to a staying faith in the truths for which the school stands, and which it tries to inculcate.

What is true of girls is likewise true of boys. Those keener spirits that are in search of some practical thing to do to further the life of the school, and to give expression to their own deep, though often unexpressed and unconfessed religious feeling, will find in the parish organization for boys just the field they need. Unfortunately, there is not here quite the same opportunity along distinctly religious lines, as one finds in work for girls. There is opportunity, nevertheless, for one needs but to mention the Junior Brotherhood of St. Andrew, which lays distinct emphasis upon the inner life of prayer, and the outer life of service. Boys are furnished the opportunity to serve through the necessity of looking up absentees, and of drawing into school membership boys who do not go to the Church School. If such activity is furthered by a wise and loving man or older boy, it becomes a very real power in the life of the school, and in the life of the boy.

IV. CONSERVATION THROUGH SOCIAL INTERESTS

When it is recollected that a dominating factor in child life, as well as in young manhood and womanhood, is the "play instinct" in some form, the necessity of taking advantage of this as a means of building the boy or girl into the life of the school is apparent. Hence we come to the consideration of such things as parties and picnics, as factors in conservation.

It is not the intention merely to amuse pupils that underlies the effort made from time to time to

Parties provide entertainments and parties for them. We do amuse,

to be sure, but by amusing we lay a much firmer hold upon the young life we are seeking to influence and train; because such a life naturally moves along in the channels that provide opportunities to express those interests that are natural to the period of life represented by boys and girls in the Church School. The School that has a party now and then will seem a natural place for a boy to be in; if it is all religion, it will repel in many instances where it seeks to attract.

(a) *School Parties.* Certain seasons of the year lend themselves specially to party-giving. There is one time particularly when the party impulse is strong. It is in the autumn, at Hallowe'en time. Parties are in the minds of all the boys and girls. They are being planned widely. It is the one in-

terest that is dominant; and, in view of the fact that Hallowe'en presents so many features that can be made to pay tribute to the larger end served, it is a good time to have a school party for teachers, officers, pupils, and friends. Christmas is another time. One or two parties a year will be sufficient. Good results are derived, and a contribution of interest to the school is made by two, as well as by more.

(b) *Class Parties.* Teachers in many instances will desire to supplement the school parties by smaller ones of their own. They will invite pupils to their own homes, where they will provide an evening of pleasant entertainment and refreshments; or, at certain seasons, they will plan excursions for the day or the afternoon. Thus class spirit is deepened, the entire school is benefited incidentally, and the whole plan and purpose of its work are stimulated by this lighter social touch, which gratifies the play instinct of the pupils.

As in the autumn the school plans for the indoors party, so in the spring it may plan for an outdoors party familiarly known as the Sunday School picnic. While it is true that the conditions which gave rise to this sort of diversion are not present as they were originally, nevertheless, there seems to be a constant demand for a continuance of the time-honored custom of taking one day in the spring for a Sunday School outing. It is difficult for those of us who have gotten beyond the picnic age to understand the power of

appeal that this event has for younger minds. Hence, it is not always wise to be guided by the judgment of a person forty years old, when interests that belong to persons sixteen years of age are being considered. The picnic has established its place in the school life; and possibly it would be wise if, instead of giving less consideration to it, we gave more.

(a) *Preparation.* Most important in the process of preparation is the selection of a place, preferably a grove where there is water in pond, lake, or stream, with boating. Benches, swings, and tables to meet various requirements, and an athletic field where games can be played and sports run off, are almost essential. Such places are not easy to find, because they do not exist in any very great number. But wherever they are possible, they are in such demand that it is oftentimes necessary to make application a year beforehand, in order to secure a date. So the first injunction is: "Begin to plan early." A year before, if need be, get the refusal of the grounds, and then, several weeks before the date set for the picnic, appoint committees: a committee on printing, to see that the tickets are provided, and a program gotten out; a committee on transportation, to provide for the trolley cars, omnibuses, or boat, or whatever is to be the means of transportation; a committee on program, to look out for the sports of the day,—for a picnic is likely to be dull unless something is going on which many can watch, and in which many can participate; a committee on finances, to sell the

tickets and pay the bills; and other committees as conditions require.

(b) *Program.* But the committee on program is one of the most important, since much of the joy of the day depends upon the kind of program that is to be followed. It might well begin with an orange hunt, which means that oranges have been previously hidden in the grove, or about the picnic grounds, to the number of several dozens, and the pupils have been given to understand that, as soon as they arrive on the grounds, the hunt is to begin. A prize each is promised to the boy and the girl finding the largest number. The oranges may be devoted afterwards to luncheon purposes. This starts the picnic off with zest, gets up the appetite for something more, so that, when the games are announced, the pupils are ready for the fray. Usually, there are sports for boys and sports for girls, short distance runs for both of them, races with various kinds of handicaps; for boys, the wheelbarrow race, the human race and the three-legged race; and a prize to both boys and girls, first and second, for each event. The program ends successfully if there is a good ball game to finish off, between the married and unmarried men, or between two clubs or two classes in the school.

(c) *Relation to the School.* And while it may seem that all this has very little to do with religion, the facts in the case are quite the contrary. For while there are some boys and girls, perhaps a good many, who may join the Church School largely for

the sake of getting a chance to go to the picnic, as they remain under the influence of the School their purposes are enlarged, and their lives benefited. There are many others who, even though they are interested in the School, need to have some sort of incentive to good work. The promise of the picnic at the end, with a ticket to all those who have passed the year's work, acts as such an incentive. We are looking at facts as they are; and this is one of the facts that comes to light, not on the highest possible plane of ethical values, to be sure, but, nevertheless, a fact that counts. Then there is no doubt that the corporate life of the school is greatly served by this wholesale getting together once a year. Moreover, at the picnic the school touches the life of the parish in a very unusual way, because the parents come with their children. In some parishes this is the one time in the year when fathers and mothers, brothers and sisters, children and teachers, and officers and Rector have a chance of seeing each other as members of the Parish Family. This fact makes for unity, which means coherence. The whole school is likely to derive distinct benefit from it. On the whole the picnic pays.

We come to the discovery now of a feature that is rather new in the sphere of activity, in behalf of the young of the parish. Cities

The Play Ground have playgrounds, but, as municipal institutions, they are not very old. However, they are rapidly increasing in number and in popu-

larity, because their value as a factor in social good is increasingly realized. What is good for the city may also be good for the parish, and the parish school. Indeed, there is no doubt about the value of such an institution in the parish. It is good, and serves distinctly useful purposes.

Manifestly, it is not possible to have a playground in operation throughout the entire warmer portion of the year. School playgrounds are, in a measure, adequate for the purpose while schools are in session. But there comes a time when the school closes. That is the time when we want our Church School playground. The Parish Yard, if large enough, is a good place for it, or a vacant lot nearby, if that affords the only opportunity. At all events the place ought not to cost anything. It ought to be possible to interest someone enough to give the use of the land if the Church itself does not possess sufficient property to provide space for this purpose.

(a) *Supervision.* From the outset it must be very clearly held in mind, that a playground is not established when permission comes to use an open lot for boys or girls to play on. That is not a playground. A playground is a place where play is organized and supervised, with the serious purpose in mind of bestowing physical and social benefits upon those who play. Hence, the first requirement is supervision. There are many persons nowadays who can be employed as supervisors of playgrounds; physical training schools, here and there, are producing

both men and women who are coming into the field of social effort for the purpose of giving their time and thought to playground work. If possible, secure the services of some such person. There may be someone in the parish who is familiar with playground work, and will either give time himself or instruct someone else in supervising it. At all events have a supervisor, and one who really knows what ought to be done and how to do it.*

(b) *Apparatus.* The first thought is apparatus. We have visions of extensive playgrounds in cities, elaborately equipped with bars and swings and ladders and ropes, slides and strides and see-saws, all of which things are most attractively pictured and listed in a catalogue called "All-Steel Playground Apparatus," published by A. G. Spalding and Brothers, Chicopee, Mass. But it is not necessary, nor is it in many cases possible, to have very much of this apparatus on a Church School playground. Swings can be built, and see-saws bought, and certain games can be played that require very little outlay. The most appealing pieces of apparatus, such as the Giant Stride and the Portable Slide, familiarly known to children as "Shooting the Chutes," should be added as soon as convenient. By and by still other pieces will find a place as the playground grows in popularity and patronage, and as the money in the

* For information on this whole subject, write to the "Playground and Recreation Association of America," No. 1 Madison Avenue, New York City.

treasury increases. The advantage of having steel apparatus is that it stands the weather, and the more stable pieces can be left out through the whole year.

(c) *Play Time.* The idea that apparatus can be installed and left to the indiscriminate use of boys and girls any time they wish, and in whatever manner they wish, is false. There should be a play time, as well as a more or less set program, and this play time may include morning and afternoon hours. In the morning it may well coincide with the recess of the summer school, and the supervisor of the playground may be a teacher in this school. The afternoon hours may extend from two until five, or any other arrangement can be made that suits local requirements.

(d) *Membership.* Who is to use it? Anybody who wants to? That, perhaps, would be the ideal way, but it is presumed that our accommodations are limited, and this is a parish playground. The privileges, therefore, are extended primarily to the boys and girls of the Church School. Incidentally, they draw the inference that it is one of the privileges associated with the Church School; and as a result of this inference is the further conclusion, no doubt more or less vaguely formed, that the school that does such things is a very good school to belong to. Loyalty arises, and the spirit of devotion is intensified under the action of such mental processes.

(e) *System.* Reference has been made to organized play, which is exactly the sort of play that a

playground and its apparatus ought to further. Mad dashing from one piece of apparatus to another, or from this game to that, is discouraged. There is nothing educational in it. There is not even good exercise, because good exercise takes into consideration the muscles that need it most. The program, therefore, must be shaped so that the pupils may derive the greatest physical good from what they do, while, at the same time, they are having a great deal of fun. The play will be so organized and directed that they will seem to be under no constraint. Rather, it will seem as if everything had been very carefully and specially planned out for the greatest amount of fun possible, at a given time. Group games will be furthered, and folk dancing will be taught. By such means the social habit of coöperation will be fostered, and grace in physical bearing acquired.

(f) *Exhibition.* A well planned program serves a very useful purpose with reference to the closing of the work for the season; for at this time there is an exhibition, where one may see the benefit of orderly arrangement, and note the progress made along various lines. Children come in awkward, they go out graceful. They come in weak, they go out strong. They come in ignorant of the best ways to play, they go out informed. They are better able to amuse themselves and care for themselves. And they have a much more wholesome feeling for the Church and the School that take pains to provide all these things, as they would say, just for their

fun; though, in reality, the playground may quite truthfully be said to serve a distinctly religious and educational end.

V. CONSERVATION THROUGH THE BOYS' CLUB

The function of the boys' club is so important, the need of it so very great, and the results it is able to accomplish are so far-reaching, that it is worth while to give to this subject special consideration. It might properly have been discussed under the heading of conservation through social interests, the subject just treated. But to have spoken of it there would have necessitated a brevity unworthy of its importance.

The boy is growing up. Each year finds him nearer to the front, and more eager to be on the firing line, in the great struggle for advancement. The Church must go with the boy, and she must so adapt herself to the demands of his strange, restless, and growing nature, that he will be satisfied with the companionship she offers, and permit the establishment of those relationships that ultimately will make for his welfare and vital union with the Church through the Church School.

In dealing with the average boy, give up the task, however, as hopeless, if it is not possible to provide for him a play outlet, so managed that it becomes an institutional hand by which the boy is still more firmly gripped, and saved to the Church. There is

**Directing
the Play Impulse**

a play impulse that permits every parish to lay hold of a boy at a point where response is sure to be wholehearted; but this play impulse must be directed, organized, and made to serve purposes that finally express themselves in normal and symmetrical, moral and social advance. Unguided, the play impulse may become a set desire leading to the formation of pernicious tendencies, and to the furtherance of immoral practices, because it is an impulse so dynamic that a boy may go entirely wrong just for the sake of the fun he is getting out of it. Hence, it is necessary to teach the boy how to play, in order that you may teach him how to live.

Furthermore, this play instinct brings boys together in groups, or gangs, which means that, for the time being, a boy surrenders his own individuality and character to the character or individuality of the gang. This usually happens at a great sacrifice to the boy, and with resulting strength to the gang. It is strength, however, that is a menace to the welfare of life and property if the gang is unruled by a wise control. A Club uses the play impulse and the gang instinct, turning both to a constructive purpose that makes for the boy's good. The question then for us to decide is, what sort of club are we going to have?

It is safe to say that no organization for boys has

swept the country with such a wave of popularity as the Boy Scouts. The name and

The Boy Scouts aim of the organization unite in an appeal that is simply irresistible to the ordinary boy. The value of the organization is unquestioned; its workability has been demonstrated, over and over again. Still, it is not automatic. It requires supervision, and the more capable the men who are at the head of it in any given city or in any given church, the greater the results. The history, the work, and the purpose of the Boy Scouts are all very clearly and completely set forth in the Boy Scouts Manual.* If it is intended to institute a boys' organization in a parish, it is well worth while looking into this, and even though the Boy Scouts in its entirety cannot be introduced, certain features can with profit be incorporated into any boys' organization, old or new, with very great profit, and with the further result of inoculating boys with a new interest in outdoor life.

Another organization designed to meet the needs of Sunday School boys is the Galahad Club, established in St. Stephen's Church,

The Galahad Club Boston, some sixteen years ago, developed in Trinity Church, Newport, and now active in many parishes throughout the country, especially in the Diocese of Long Island, where it is by vote of the Diocesan Convention the official boys' organization of the Diocese.

* Published by the Boy Scouts of America, 200 Fifth Avenue, New York City.

(a) *History.* The Club started from a name,—that borne by the spotless one among King Arthur's knights. At first it was just an ordinary club, called the Galahad Club. Then, as a result of an acquaintance with the Knights of King Arthur, with its rich elaboration of organization and ritual, certain features of that widespread organization were incorporated into the Galahad Club. Initiation services were provided, and some of the terminology of the older organization was adopted, so that certain outer resemblances between the Galahad Club and the Knights of King Arthur appeared. The club has appealed to boys and young men, and it has appealed also to workers with boys and young men, so that at the present time it has a regular place among those agencies used to further work among boys.

(b) *Character.* A fundamental principle underlying the organization is that of appeals, graded to meet the changing age of members. Hence, there are really three organizations in one; the first is called that of the Pages, the second that of the Esquires, and the third that of the Knights. To the first belong the younger boys, to the next belong boys from fourteen to seventeen, and to the third belong boys from seventeen to twenty-one. This division provides for advance, and keeps active the spirit of anticipation. Boys go in groups, and there is such a thing as a group age. This group age is seized upon and used as a guide to keep the groups distinct. Such an arrangement insures contentment on the part of the

club as a whole. The younger boys are ever looking forward to the status of the older ones, and they, in turn, are ever reminded of their position, superior as it is, to that of the younger boys. Yet there is a spirit of willingness on the part of the upper group to help groups under it.

The organization is based upon the ancient order of chivalry, with vows taken by each one of the three orders, and with a secret initiation which lays solemn obligation upon the candidates. The ritual, the regalia, and the vows, and all that goes along with the meetings, constitute an impressive procedure that the boys like.

(c) *Purpose.* But it is not for the purpose of elaborating an organization, which the boys like, that this club is in existence. It has a very serious purpose back of it, and that is, to take hold of the impulse and interest of the boys, to hold them and to relate them to the higher and completing influences that are at work in the Church School and in the Church. It is one means of holding the boy, and that is the first requirement which makes for his real good. This club holds him and develops in him a loyalty to moral ideals, while at the same time developing a devotion to his Church School, and to his Church, and, in a way, preparing him for the serious responsibility that comes with maturing age.

(d) *Winter's Work.* Again it needs to be said that the club is not automatic. It needs very careful guidance, and oftentimes delicate handling, and the

exercise of great pains and patience to keep it active and productive of the best results. At the first meeting in the autumn, when the entire club assembles in its three Orders, the program for the year is submitted. This carefully provides for two meetings regularly a week, with a special feature for each evening, followed by routine play or games that are always on hand. Once a month the Knights meet at the Rectory to spend the evening. Several times during the season there is a meeting of the entire club with some special feature of entertainment, and at the close there is a banquet when all the boys assemble, Pages, Esquires, and Knights, one hundred strong, with invited guests to enjoy the occasion—especially the speeches that are made by the boys themselves, one from each Order, and by invited speakers.

Following the first meeting, when the program for the winter is announced, is the series of initiations, by which boys of ten and under fourteen are made Pages, others made Esquires, and others made Knights. It would take too much time to go into the details of all this, how the initiations are carried on, how the castle hall is arranged, how the presiding officer—who is the King—is attired, how the degree team is formed, or what its duties are. Knowledge of all this can be gained from the manual published, that gives full directions on all these points.*

* Manual of the Order of Sir Galahad, by the Author.

(e) *Summer Work.* The Club continues its meetings for six months in the year, from November until May. When days are long and the weather is mild, it is not easy to keep boys interested in an indoor club. Hence, the work is given up until the summer, when the scene of the club's activity is shifted from city to country, and this means to camp, which is a most essential feature of a successful club. During the winter the boys devote part of their time to raising funds for this camp. Then, when the time comes, everything is in readiness for the enjoyment of a two weeks' vacation, in some delightful country spot near a body of water where the bathing is safe, and the boating good. There should be cleared land enough to offer ample room for baseball and field sports. And there should be enough going on from early morning until late at night to keep the boys busy and contented with their life. All these pleasures are not thrown at the boy as so many pearls for him to trample under his feet, or not, as he wishes. He must earn them. Good standing in the Club means good standing in the Church School,—lessons regularly learned, examinations taken and passed. He qualifies for continued membership in the club by faithfulness and efficiency as a good pupil in the school; when it comes time for the camp, he is chosen on merit. In a certain sense he is a guest, in another sense he has earned the right to be there.

(f) *Camp Family.* The camp family consists usually of a director of the camp and his assistants,

called counsellors; one of them serves as commissary, one in charge of athletics, one in charge of the boats and water sports, and one in charge of the camp equipment. There is a cook who prepares the meals, while the boys themselves lay the tables, and serve them. They also wash the dishes and put them away. For the purpose of systematic work, these boys are grouped into squads, known as the dish squad, the table squad, the errand squad, and the kitchen squad. To these respective groups belong the duties suggested by their names. Squad duty changes daily. Boys of the kitchen squad to-day become members of the dish squad to-morrow, the errand squad the next day, and the table squad the day following. Every boy has his stint of work to perform regularly. The reveille sounds at 6:25; boys are on the beach for setting-up exercises at 6:30. At twenty minutes of seven, they are in for their plunge. At 7:30 the mess call sounds, and they are ready for breakfast. After breakfast, prayers. Then squad duty, then games and sports of the morning, with swimming at eleven o'clock. Squad duty again preparatory for dinner, which comes at one. After dinner, baseball and other sports until four; swimming again; supper at six. After supper, various forms of amusements, indoor games, letter writing, stories told and read, songs. At nine o'clock, prayers, taps, lights out. On Sunday, celebration of the Holy Communion at 7:30 A. M., at the place of assembly. Evening prayer at three, with an address. The rest of the

day given to walks, and other mild forms of diversion. So the life of the camp progresses from day to day until two weeks have passed, when the camp family breaks up, and a new one is formed by the coming of a new group of boys to take their turn.

(g) *Point Contest.* Even though outdoor life, with swimming and boating and fishing, appeals strongly to boys and consumes much of their energy, still there is a good deal of time left when there is nothing to do unless a special attempt is made to fill it with occupations that interest. Such an occupation is the Point Contest, the object being to win a certain number of points, the highest number entitling the winner to two pennants; a certain number of points lower entitling the winner to one pennant; and a still lower number, to another pennant of less value. This is an idea adapted from the Scouts, and shapes itself about as follows:

Qualifications for Points:

(37 possible)

30—Both Pennants.

25—Camp Pennant.

20—"G" Pennant.

Qualify before any one of the senior counsellors, who will sign up on the chart.

1. Bring specimens and identify fifteen wild flowers.
2. Bring specimens and identify twelve trees.

3. Identify ten birds of this locality (seen or heard).
4. Bring in five different kinds of ferns.
5. Name these ferns.
6. Bring specimens of any four of the following:
Indian arrow-head; quartz; pudding-stone;
mica; garnet; granite.
7. Describe five wild animals *seen* in *this* locality.
8. Bring in specimens of ten insects (not fly nor mosquito).
9. Write, in not less than twenty-five words for each, the dangers from mosquitoes and flies.
10. Make an outline map of the camp shore (original).
11. Write a description of the best and cheapest outfit to carry on a tramping and camping expedition.
12. Make a satisfactory drawing (outline will do) from any angle, of headquarters.
13. Write a letter home (to be mailed), describing the day's routine in camp (letter to be approved).
14. Describe in writing a method of finding a way out of the woods when lost.
15. Repeat without mistake "My duty towards God," and "My duty towards my neighbor," from the Catechism—found on page 269 of Prayer Book. (2 points.)
16. Demonstrate with another fellow resuscitation from drowning. (1 to 3 points.)

17. Demonstrate application of a tourniquet.
18. Demonstrate bringing injured person with sprained ankle from woods, when *two* are present, and when *three* are present.
19. Give (in writing) antidotes for five poisons.
20. Shin a designated tree, until feet are at least eight feet from ground.
21. Chin one's self eight times.
22. Run one-half mile in three minutes or less.
23. Run one hundred yards in fifteen seconds or less.
24. Row from pier around sail boat and back in three and one-half minutes.
25. Swim twenty-five yards (no time).
26. Tie and name ten different knots. (Splice and loop to count as knots.)
27. Draw ground plan for boys' camp to accommodate twenty-five boys. (1 to 3 points.)
28. Point out and name seven constellations.
29. Box the compass without mistake. (2 points.)
30. Enter at least one-half of field day sports.
31. Complete the camping period without being disciplined.

(h) *Field Day*. Besides these daily occupations, there are several occasions which bring to expression prowess and skill that give athletic rank to those who participate in the sports. Field day is such a time, when there are water sports and land sports, races of all kinds, jumping, shot-put, pole-vaulting, and so on. The winner in each event is rewarded by receiving a "G," very much as the athletes in Har-

ward are rewarded when they meet certain requirements by receiving an "H." Furthermore, the boy who wins the largest number of points in the entire meet has his name engraved on a silver loving cup which is the property of the club, and is kept in the club room. It is an honor to win a "G"; it is the greatest honor to have one's name on the Club cup.

The camp is an objective. From one year's end to the other, camp is looked forward to by an eager group of boys who are endeavoring constantly to measure up to their best, in order that the privileges of the camp may be theirs. When they arrive, they usually get much more than they expect to find, and, in addition to this, there is an unconscious contribution to their moral and physical make-up, the value of which they never know. But the counsellors know it, and are working always to make that the most valuable part of the camp experience. Thus, by virtue of this camp life, the boys are really so re-acted upon that they are brought more and more into the life of the School and the Church, which stands back of the Club and the Camp. In other words, the School is laying upon the boy a hand of conservation which is saving, for religious and moral purposes, energy in the boy's life that might go to waste in questionable and degenerating behavior.

The club, with the camp as its main feature, is an essential part of any school, since it conserves for the school those qualities with which the school wants to work. It keeps the boy pliable under the school's

influence, teachable under its leading, and ready so to shape his course that, as the years go on, not only is he brought into the Church, but his vision of manly usefulness becomes so enlarged that ambitions for college, and in some cases for the ministry, are formed. Back of it all, are developed the stamina and the stuff which give the boy character sufficient to enable him to find a way toward the realization of his ambition.

So in all these ways of conservation—through educational interests, religious interests, and social

Conclusion

interests—we are working for the conservation of power, aptitude, interest, impulse, which, when directed and made to re-act upon the boy under the leadership of those influences coming from the Church School, tend powerfully to fix his interest in the school, in the life of the Church, and in the religion of Christ; and, as a result of all this, to form a character that is worth while, ready to take the tasks of life seriously.

CHAPTER VIII

Product

In the multiplicity of things which develop in the elaboration of any Church School organization and plan, there is some danger that the product of the machinery will become obscured by the noise and motion of the wheels.

I. THE OBJECTIVE

It is well, therefore, to have always in mind, and convincingly in mind, the object of Church School work.

Interesting and helpful as method may be, it is, nevertheless, imperative that the main emphasis should not be laid here. **Not a Method** Emphasis, to be sure, should be laid, but it is emphasis in relation to other emphases. The emphasis of method has point only in relation to other features of the Church School, and must always be regarded as a contributory feature, rather than an end. It is a balance—this relationship between method and the object of the work—and when the place of method is thoroughly well understood, and its value estimated and rated, it will occupy a

place of secondary importance in relation to the great end the school has before it.

And, as method is not an end in itself, neither is administration, no matter how effective it may become. You may even have on your executive staff employed officers, giving regular time and devoting much thought and effort; still, it remains true that administration is always administration, and while, like method, it makes a contribution to the object, it must not be confused with the object.

Perhaps that activity which is most likely to obscure the real purpose of the school is equipment, especially at this time when so

Not an Administration many wide-awake schools are asking for better accommodations, even in some cases, new buildings, and are demanding tools and material, as never before. At no stage along the whole line of Sunday School advance is there greater concentration of effort than here. It is not difficult to understand this, because there is always a temptation to confuse the getting of things with the object which the things are really intended to achieve. It is like a novice who starts in to build a house; if he is unskilled and inexperienced, his beginning is marked by the accumulation of many tools which, instead of furthering his work, really encumber it, with this result, that the house he intends to build progresses slowly and badly towards completion. In the hands of one who knows how, the tools greatly aid; but, if

unwisely used, they always carry with them the danger of hindering quite as much as helping.

Likewise in the school, while it is necessary to have material with which to work, and tools with which to do the work, and a place in which it is to be done and all that, the mere use of place and material and tools is not the end. The important thing is what they can be made to contribute toward the structure of character that is in the process of building. Hence we turn away from equipment, as we turned away from method and administration, for the real object of the school.

When we come to product, we really arrive at the one purpose that is back of all the school's activity, and ahead of all the school's activity, and through all the school's activity. We employ method, administration, and equipment to produce educational results, and educational results of a particular character,—those that have to do especially with religion and the effect of religion upon the Church, society, and the individual. The particular point is to focus upon the individual life in the school all those religious forces that are associated with religious knowledge, in such wise as to influence and further the development of Christian character. Here is the product. The boy or the girl wrought upon, trained, disciplined, enlightened and brought by confirmation finally to a place of membership in the Christian Church, has the vantage ground from which life in

all its various phases is to proceed. Deliberately we turn aside from the old-time object of moralizing in the pupil's ears for half an hour on Sunday, telling a story, pointing out the moral and believing that thereby the obligation resting upon the Church to teach is accomplished. Again, the objective is the reaching of the whole life, and fixing it finally in that religious scheme of things in which it can become most effective, as a unit working for the whole body.

II. PRODUCT REPRESENTED BY ADVANCE

Allusion has been made to a building, and one recalls that a building grows. It develops, rising story upon story, and day by day it exhibits more fully those touches that prophesy completion. So in the school our product is represented by advance.

It would be the height of folly to suppose that a school with a serious building purpose can go on, year after year, without registering in some objective way the principle of advance for which it stands, or ought to stand. Promotions, therefore, are necessary; structurally, pedagogically, sentimentally, they are necessary. The child's mind unfolds under instruction a great deal in the course of a year. And this fact must be acknowledged in the position which the pupil has in the school, changing with the changing years, and always in the direction of ascent. Consequently, the scheme of the school must make provision for this advance. The curriculum must be so ordered,

and the recitation so conducted, that, on the one hand, the advance will be pedagogically justified, and, on the other, the reason for it established by the marks given to the pupil for weekly and term work.

The question arises, should teachers go with the pupils? Briefly answered, no. Teachers should be specialists in one subject, and with them the principle of promotion does not, therefore, hold. They receive the pupils, they pass them on; they do not come, nor do they go with them. This arrangement may in some instances work hardship, and seem to deprive teachers of a great pleasure and pupils of a great benefit; but in the long run and on the whole, it is best for pupils to progress, and for teachers to stay.

The principle of promotion is not only recognized each year, but it may be recognized at the end of a period of years, as it is in our day schools. An opportune time for such recognition is when the pupil passes from the Junior or Grammar Department of the school, to the Senior or High Department. Here the step forward is not merely a promotion. It is a graduation. It is leaving behind the lower as one enters into the higher department of the entire school system, and because it is more than a mere promotion, more should be made of it. Its importance should be indicated by a more or less impressive occasion,

**Graduation from
Departments**

characterized by the granting of diplomas, on a special day set apart, with suitable exercises.

And, if graduation from one department to another is important, it stands to reason that the final

Commencement

step, called "graduation," which takes a pupil from the school altogether, should not only be regarded as important, but made so. Time and thought must be given to the preparation for the closing exercises, which might well come as a part of the regular Morning Prayer. Place them in the morning rather than in the evening, because an added dignity results from such an arrangement. The entire Morning Service may be a service with the graduating class in view. The sermon is a baccalaureate sermon, preached to parents and pupils, with an appeal to the latter at the conclusion of the sermon, setting forth the significance of the occasion, and urging them to give out what is best as life carries them on. The diplomas given should be characterized by distinct artistic merit, engraved if possible, with a special Church School seal, having *Christus Dux et Lux*, as the motto—a diploma that can be framed and take its place with dignity at the side of other diplomas granted by the day school, or the business college.

So it happens that the diploma comes to stand for a product. It means that the pupil has been under instruction in such subjects as New Testament and Old Testament stories, the story of the Old Testament as a whole, the Life of Christ, Introduc-

tion to the Bible, Missions, Life of Christ in greater detail, Life of St. Paul, the Early History of Israel, the Work of the Prophets, a bird's-eye view of the Bible, the Origin of its Books and Contents, History of the Prayer Book, its source and significance, History of Christianity, the Episcopal Church. The diploma means that the pupil has been given knowledge in many or all of these subjects, and that his mind by this instruction has been given a certain impulse, and his character a certain depth. The diploma means also that, because he possesses it, there rests upon him, as a result of that possession, an obligation toward further Christian character and conduct. The life of the school in all its departments, all its phases, eventuates in the pupil's life, as it is represented by graduation and symbolized by the diploma which is held in witness of the work done, and the results achieved.

III. PRODUCT REPRESENTED IN HONOR AWARDS

Life, like the sacraments, has its outward and visible sign and its inward and spiritual grace; and the pupil who forges ahead, and does good work, is justly entitled to outward and visible signs of the inner spiritual power animating and impelling the forces within, that make for character.

Hence it comes about that provision is made for honor awards, external tokens that derive their value

Attendance

from the fact that they are evidences of the inner power which the pupil has manifested in some direction, either in attendance or in scholarship. At the beginning of the year it is announced that all pupils, who have a record of perfect attendance, will be given a certificate of honor to that effect at the end. And this certificate will be carefully conceived and executed, with the name of the pupil receiving it engrossed by a skilled penman. It will be a certificate that is the special property of the school, and issued in the name of the school. It will not be a stock form. And it will be presented to the pupil at the close of the year as a part of the Commencement exercises, while emphasis will be laid upon the fact that the pupil has earned, by actual effort, the honor that is awarded. Faithful attendance may be recognized by an honor certificate of a slightly lower value, when the pupil has been present every Sunday except one,—absent on this occasion presumably because of illness, or some other unavoidable cause. These awards do not come as prizes or as gifts, they are simply recognition of merit. He does not get something for what he has done. What he has done is recognized and commended, and therein lies the value of the award to the pupil.

Scholarship

In the Junior and High Departments, where marks are of more significance than they are in the primary, it is most desirable to announce at the beginning of

the year that honor certificates for scholarship will be awarded at the close. Such an announcement will make careful boys and girls more careful, and will make the careless more thoughtful. It will stimulate the entire school somewhat to better work and more careful work, and this better work is of course its own reward. It is recognized, however, by the school, and testified to by the honor certificate, which is granted at the end of the year as another part of the Commencement exercises. Not very many honor certificates will be granted, since there are few pupils who do their work well enough to entitle them to this distinction; yet there are always some. The fact that there are is stimulating to the life of the school, and is one of those features of school life which helps very much the individuals, so honored, to find themselves, to realize their power, and to turn that power toward laudable ends. Honor awards, as well as promotions, imply product.

IV. PRODUCT IN MORAL ADVANCE

As the life of the pupil moves on in the school, and the fund of knowledge increases, there ought to be, and usually is, a perceptible advance on the moral side of the pupil's life. Character manifests itself in stronger lines, and withal in lines more beautiful. The roughness of earlier days is smoothed down, and there is improvement in the whole moral structure.

If there is any particular in which this fact is

demonstrated, it is in discipline; for in the earlier grades, when pupils are restless

Discipline

under authority and guidance, when they are self-assertive and flee responsibility, the spirit of disorder runs riot, and is likely to be one of the dominant notes of the pupil's life in the school. It is possible to subdue the pupil, to overawe him, to bring him into a state of submission by sheer force and power of personality. Manifestly, however, a better way is so to influence the pupil that he will bring himself into a condition of submission and even coöperation with the teacher's purpose and the working out thereof. A well-ordered school attended to persistently, directed wisely and tirelessly, brings its own message of moral order to the life of the pupil. As he goes on from year to year that message is increasingly heeded, so that, in the higher grades, the boy is not managed by someone from without, but manages himself, submitting with more or less grace to the standards of the school and class.

This moral advance is seen, not only in improved conduct, but also in the development of new habits.

Regularity

Among these is markedly the habit of regularity. The school is always appealing, and in proportion as it is worthy of appeal, it will appeal to the pupil. If he thinks it is worth while, he will give himself to it. He will be regular in attendance. If he thinks it is not worth while, he will stay away, and his mother will have a difficult task in getting him ready, and getting him

started for school on Sunday mornings. He will protest, and protest vigorously. He will resort to all sorts of subterfuges to stay away. He will lie in bed too long. He will be late. He will find some other boy who asks him to take a walk. And in the end, he will be staying away altogether. His irregularity has brought forth its perfect work. It is worth while, therefore, and very much to the point, to present to the boy's attention a school of such merit that he will gladly give it his support and loyalty, though he may at the same time mildly denounce and openly disapprove of Sunday Schools in general, and of his own in particular.

It is possible to lead the character in moral development one step farther, and to inculcate the feeling

**Responsibility
in Giving**

of responsibility for such interests as naturally relate themselves to the pupil's life; and the school that can do this is accomplishing a great good for the pupil, for there is no moral asset of greater value in the world's eyes than that of responsibility recognized, and always met. The pupil comes to feel a responsibility for the reputation of the class, for the welfare of the school, for the work as a whole, and for his particular part in it.

Seriously he makes a pledge at the beginning of the year to give so much each Sunday for the school, and for school purposes. He is told that a portion of the total offering will go for running expenses, that some of it will be given to the Church at Christ-

mas and Easter, that some will be given to parish charities, city charities, diocesan charities, to education in the diocese and in foreign lands, and that much of it will go to help along the work of missions. In order to make the mission offering effective, however, the duplex envelope will be used, with the understanding that all money placed in that side marked "For others," will go for missions at home and abroad. With a definite scheme of offering suggested to the pupil, the appeal is increased in its power, and the responsibility is, therefore, made more certain. Furthermore, if the pupil knows that every cent contributed is carefully recorded and credited Sunday after Sunday, as it comes in, the result will be a deepening of the feeling that the promise which has been made must, by all means, be kept; along with this realization comes a certain exhilaration, although unrecognized as such by the pupil, due to the fact that this large plan of work outlined so carefully is worthy of the assistance, be it ever so small, that each pupil is able to give. And so our product, expressed in terms of moral advance, shows itself in improved discipline, in increased regularity, and in a development of the sense of responsibility.

V. PRODUCT IN SPIRITUAL ADVANCE

Knowledge is valuable, good morals are desirable, but the full purpose of knowledge and morals is unfulfilled until, in some way, both knowledge and morality are made to contribute to spiritual advance;

and conversely, spiritual advance is made to contribute to morals and knowledge.

Fortunately, there are definite steps which can be taken that register entrance into the spiritual realm, and advance therein. If

Baptism

it so happens that, in a school, there are one-quarter of its members unbaptized, the opportunity is presented to fix in the heart of the pupil a spiritual impulse derived from a solemn service of baptism, that may have great lasting power. The attention of teachers may be called to the members of their classes who are not baptized; they may be instructed to appeal to the parents, and to interest them in the baptism of their children. The Rector of the parish, or the superintendent of the Church School, brings this same matter to the attention of both parents and pupils. A special service is arranged, special preparation may be given, and special exhortation may follow the administration of the Sacrament, always with the result that a distinct, spiritual benefit is conferred upon the pupils who are brought to baptism after they enter the Church School. Such a service, witnessed by the school as a whole, results in an uplift and a deepening of spiritual tone. And the steps that are taken on the part of the teachers, to prepare for the service, bring them into closer spiritual relations with their pupils, and with the homes. The effect upon all concerned—

teachers, pupils, and home—is beneficial and stimulating.

But the greatest spiritual advance is made in the school by means of confirmation—all that it stands

Confirmation for, all that precedes it, and all that follows it. For weeks be-

fore the Bishop arrives, boys and girls who have arrived at years of discretion, fourteen or over, are brought together by the Rector to consider seriously the subject of fulfilling their baptismal vows, and of taking upon themselves all the duties of Christian discipleship. The Rector here has an opportunity of coming to close terms on a spiritual plane with his boys and girls. He is able to enter into their lives, and they are able to get from him, as possibly nowhere else, the strength and help that come as an output from his personality. At this time, all the knowledge that has been gained through school instruction naturally serves as a foundation, upon which to rear the structure of such knowledge as is naturally imparted at confirmation time. This knowledge acts as a setting for the new duties that are presented and emphasized, and is a point of departure for the new life which, as it goes on, is to gain added knowledge, and to express itself in new forms of Christian conduct. At this time the Rector has an opportunity to dwell upon the catechism with its teaching concerning the Creed, the Lord's Prayer, the Ten Commandments, the Two Duties, and the Sacraments. The outlines of Christian theology and

Christian conduct are here presented, and fixed with profit in the mind of the pupil. The new privileges that come with confirmation are enlarged upon, and the meaning of that central service—the Holy Communion—and the helpfulness of it are presented. In short, one is able to enter at this time, and through the gate of preparation for confirmation, into the intimacies that make much for successful and happy Christian living in the days to come. And one looks upon this, and upon all that it means, as in a very real sense a part of the product of the Church School work. And it is fair to regard confirmation, not only as a product, but as a product in spiritual advance, due to the work of the school.

One of the most efficient means of holding the ground gained by this advance, and of going on into

**Corporate
Communion**

new fields, is the corporate communion, in which the teacher and the members of her class

who are confirmed, meet together in the early morning for the purpose of realizing their spiritual kinship, their high purpose, their dependence upon a common source of strength, and the object to which their lives, individually and collectively, are directed. One of the subduing and purifying and uplifting experiences, of first importance in the young Christian's life, is the communion service, and especially the corporate communion with his teacher and fellow-pupils.

And, as the consciousness of strength and help is

borne in upon him through this communion, naturally under the direction of a wise teacher and helper, avenues of service are suggested in which he may run his course, service that expresses the meaning of his duty to God and to his neighbor, as he has learned to understand these duties from his catechism; service that means loyalty to the Church and to the school; service that means a widening interest in all sorts of practical endeavor that make for well-being in the lives of others. And, along with this service, there goes an activity that reaches out in interest and sympathy where hands and feet cannot go—an activity that reaches by offerings made to the Church, outside the parish and the diocese, to the Church in foreign lands, teaching and healing in school and hospital, and to the Church in those untamed regions that need the uplift and the influence of Christian spirit, lived in Christian lives, and exhibited in the love and care of faithful men and women known as missionaries.

In addition, as this activity increasingly manifests itself, there goes along with it, as a companion, the spirit of loyalty to the Church in which one's spiritual life has come into vigorous existence. By this loyalty is meant, not a devotion which implies the sacrifice of sympathetic interest in all other forms of Christian living, but rather a deepening of love for the Church, her ways, her sacraments, and all that she

stands for, which so re-acts upon the individual that there results a loyalty so true, so deep, so penetrating, that the life of God is seen and recognized, manifesting itself wherever hearts love Him, and faith glows with undimmed confidence. It is a loyalty that becomes comprehensive and loving.

Yes, and it is a loyalty that is practical, since it finds ways to express itself in conduct. There is a

Church Going

loyalty that is content to shout for, and to praise. There is another loyalty that shrinks from such manifestation, in the interest of living itself into the life of that institution to which loyalty is given. And so church-going, as a practice, comes as the natural expression of the life of one who has learned to be loyal, first to his school, then to what the school has stood for, and whose loyalty leads finally to development in the Church herself, as the body of Christ which comprehends all who are seeking to know the way of life.

VI. PRODUCT IN HIGHER IDEALS

Frankly one must admit the impossibility of a sober-minded boy or girl going on through the Church School with its serious purposes, and coming in contact with its powers of uplift, without being greatly influenced and much improved thereby. Conduct shows improvement, and ideals show the improvement that has really taken place as the product of the school's aim and effort. In the first instance, we see an improvement in the pupil's ideals, and, in

the second instance, as a result of the whole educational movement within the school, considered in all its relations, we see an improvement in the conception of what the school is.

It comes about that, in proportion as the school fulfils its purpose, the main agents by which the school does its work are looked upon as worthy of a deeper and more real preparation for the work they have to do; and this results in a demand for teacher training.

**Better Training
for Teachers**

Again, as the importance of the task which the teacher has to do is felt, and as the demands arise in proportion to the teacher's increasing fitness for her work, there comes inevitably a request for better equipment, which, when granted, has the effect of contributing to the improvement of tone, as well as to the increase in efficiency within the school.

Better teachers, and better equipment, other things being equal, mean better work. Pupils will respond, teachers will coöperate, and the school will be the natural and attractive place where the work of character building is effectively to be carried out.

Better Work

And this all means, in a very particular sense, a better school. We have gained our object. We have built up a character in the life of the pupil, and this character in the life of the pupil has re-acted upon the school,

Better Schools

and has built up the life of the school. The two go together, the good school producing the good character, and the good character tending to act upon and produce the good school.

Herein we see in a vision the school of tomorrow—a school that is suitably housed, adequately equipped, intelligently taught, ably directed, scientifically managed, that justifies itself, because it arrives at results by producing character.

**The School
of Tomorrow**

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AUTHOR

Dennien, E.J.

TITLE The Sunday School
under Scientific Management

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